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From the Christian Remembrancer.

The Dark Ages.

A Series of Essays, intended to illustrate the State of Religion and Literature in the 9th, 10th, 11th, and 12th Centuries. By the Rev. S. R. Maitland, F. R. S. F. S. A. &c. London: Rivingtons. 8vo. 1844.

Strange thoughts rise in the minds of some, when contemplating the Middle, or, as they contemptuously designate them, the Dark Ages. They see, or think they see, awful shapes flitting to and fro through the murky air, and hovering over scenes of pestilence and death. Should some calm observer attempt to guide their attention to certain very clear proofs that life, health, and happiness, were enjoyed by the men and women of those times, they do but sagely shake their heads, and marvel at his credulity. Such minds are doubtless, at present, in great tribulation; for numbers of Christians, thoughtful and learned men, do persist in asserting, that the middle ages were not so very dark; that the sun did really shine upon happy and holy men; that wisdom had not returned to the skies, nor faith vanished from the earth. But those who scorn the middle ages are yet numerous, and are supported by the prejudices of the multitude, whose eyes have been most carefully hoodwinked by a class of English encyclopedists, and "philosophical historians."—Every school history has its prettily turned sentences, nicely fitted to imbue the youthful mind with a due horror of the days that are past, whilst, if we take up a work of greater pretensions, the author, assuming his most elegant air of philosophism, gravely assures us, "that whether the superstition of these dark ages had actually past that point, when it becomes more injurious to public morals, and the welfare of society, than the *entire absence* of all religious notions, is a very complex question." (See Hallam's Eur. Mid. Ages, iii. 349.) That is to say, it is *very* doubtful whether Atheism or Christianity, as felt and practised in the middle ages, were preferable!

After reading such passages, the Churchman turns to those solemn and heart-cheering words of his Saviour, πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. These alone suffice to demonstrate the ignorance of men who write as if the holy Catholic Church could die; as if, in the middle ages, the visible body of Christ had become lost amid the sin and darkness of earth. It is well that our hearts have so glorious and well defined a principle by which to guide our views of Church history, in a time when no charge against our ancestors in the faith is too gross, or too malignant to meet with applause. Is the great law, "Thou shalt not bear false witness against thy neighbor," to be forgotten in respect of the dead? Are they not, in a deep and emphatic sense, our neighbors? Nay more, are they not our brethren, members with us of the whole family in heaven and earth? Shall we then eagerly receive every libel against them, which infidel or irreverent minds have framed? Surely a depraved condition of the moral feelings is indicated by this readiness to believe the *worst* of ancient Church times. If our forefathers have erred, it is with deep sorrow the sad tale should be told; the black line in the family genealogy can never delight a true-hearted descendant. If we must censure, let deep love accompany and modify each tone of disapproval. Even should we meet with indiscriminating and rash applauders of mediæval times, it is foolish to answer their eulogies with our invectives. Mutual exasperation and schism without end will be the result; whilst we shall recede farther and farther from historical truth, and dwell in a region of romance and dreams.

Amongst the signs of the present times, we may hail the rising of a more impartial judgment respecting the history of the Church; men are becoming willing to enter into communion with past ages, to use their eyes in looking on remote times, instead of taking the opinion of infidel or anti-Church historians. We may thus hope to possess ere long juster and more comprehensive views of that wonderful path along which the armies of the living God have marched, on the grand crusade against the powers of evil. The mouldering columns which marked their line of march are being numbered; the ancient inscriptions and forgotten monuments are dug out from the moss-covered ruins, and allowed to tell their own strange stories of those whose handy-work they are. As the discovered tombs of ancient Etruria have told a tale very different from that insinuated by the partial and prejudiced Roman historians, so the vast stores of historical documents, relating to the middle ages, recently published, have compelled reasonable minds to regard with distrust the narrow and illiberal statements of many modern historians. We have been too long the victims of writers, who regarded themselves as the condescending patrons rather than the children of the Church; and some of whom feel their dignity compromised by that stiff nod of recognition with which at times they deign to honor Christianity. From such, no Christian censure of mediæval error, no Christian estimate of mediæval virtue, could be expected.

But turning from those who despise, and those who unduly exalt the middle ages, let us take up a single subject in reference to those times, viz. *the knowledge of the Scriptures* then possessed by the clergy; the question will stand: "What knowledge of the Bible, and what reverence for it, were possessed by men in mediæval times?"

Some resolve this inquiry into two distinct portions—the knowledge possessed by the clergy and monastic bodies, and that existing amongst the general mass of the laity; but such a division is of little use, for even in those times no impassable gulf separated the various orders of the community. From the lowest of the people sprang not unfrequently the highest ornaments of the ecclesiastical body, as when a Hertfordshire peasant rose to the papal throne, and Adrian IV. bore witness to the amalgamation of classes in the middle ages. This connexion of ranks would necessarily prevent any kind of knowledge from being exclusively in the hands of any one class. The higher clergy and superior monks were in close *union* with all the lower branches of the clerical system; and these again were in immediate contact with the laity at every point. Thus if the clerical body were students of God's word to any extent, it is not likely that the mass around would be wholly unleavened. We may therefore confine our present inquiries to the *clergy* of those ages; and ask what did *they* know of the Bible?

The first proof of their biblical knowledge consists in that constant reference to the Scriptures which characterizes the mediæval writers. These allusions and citations are not made in the formal and stiff manner of a Presbyterian lecturer, who, quietly assuming the ignorance of his audience, is compelled to give chapter and verse, lest the hearers should be unable to find the cited text. On the contrary, the divines of the primitive and middle ages quote from the sacred broks with a freedom which marks accurate knowledge, in both author and reader, preacher and audience.

To make the proof on this point complete would require a full analysis of all the works written in the middle ages; and as this is obviously impossible, a selection from the whole evidence must suffice: the adduced cases must therefore be regarded more as a specimen of what can be proved, than the exhibition of a full argument. In order to present the evidence with all possible fairness, let us take one writer from England in the twelfth century, and another from the continent in the next age. These are Peter of Blois, archdeacon of London, a man of no extraordinary ability, and Thomas Aquinas, whose higher fame and more commanding intellect can furnish no reason for our rejection of his testimony in this matter. Let us first approach Peter of Blois, and ascertain whether this priest of the English Church was unacquainted with the Divine word. He speaks through his letters and sermons: and in his moderately-sized volume of writings, we find references to nearly every book of the Old and New Testament, all made in the most easy manner, in connexion with subjects of every kind. We meet with passages from all the books of Moses, Joshua, Judges, Samuel, Kings, Job, and in abundance from the Psalms; also from Proverbs, Ecclesiastes, the Canticles, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Jonah, Micah, Habakkuk, and Malachi. Thus it is clear that Peter of Blois must have been tolerably acquainted with nearly every one of the Old Testament writers. If we turn to the New Testament, we find him alluding to every one of its books, except the Epistle to the Colossians, and the 1st and 2d Epistles of St. John. The number of these references is about 500, and applied with the ease of a man well versed in the holy oracles. Let a reader open the book of his epistles; let him pause at the very first letter, which does but fill about half a page, and he will find references to the 2d book of Kings, Numbers, the 2d of Corinthians, Leviticus, and Proverbs. This is no singular case; it does not even give the average amount of the scriptural references in the writings of Peter of Blois. If we turn from his epistles to his sermons, the citations increase upon us. We find that the man must have had the Bible by heart. To avoid all suspicion of unfair selection, we will take his first sermon, on the Advent; at the risk of being deemed tedious, we will extract the series of references exactly as they arise in this sermon, omitting, of course, passages from all writings save the Scriptures:—

We have John v. 2; Matt. i. 21; Ps. lxxxiv. 12; 1 Cor. x. 6; John i. 29; Luke i. 35; also, i. 28; Prov. xxxi. 10; Gen. iii. 15; Isa. ii. 1, xl. 3; Heb. ii. 8; Dan. vii. 9; Micah v. 2; Dan. x. 15; Matt. xxi. 9; Ps. cx. 2; John ix. 7; 2 Kings xviii. 17; 1 Kings xxii. 38; Matt. iv. 16; Heb. ix. 13; Lev. xii. 13; Luke viii. 43; Lam. iv. 2; John vii. 37; Matt. v. 17; 1 Cor. i. 19; Isa. xi. 15; Mark i. 7; Ps lxxiii. 12; Matt. iv. 25; Isa. lxiii. 3; Matt. xii. 29; Acts iv. 32; John xiv. 27; Ps. lxxi. 6; and lxxvii. 65.

Here we have enough to refute the notion that an acquaintance with even one book of the Bible was a phenomenon in the middle ages; yet Peter of Blois was not looked upon as a marvel by the divines of his time; they saw nothing wonderful in this full acquaintance with the Bible. It is evident that no preacher could thus use the language and spirit of Scripture unless his audience had been tolerably versed in the holy oracles; for otherwise he would have been unintelligible. We are now entitled to draw three conclusions:—

First, that Peter of Blois was thoroughly conversant with the Scriptures.

Secondly, that his knowledge could not have been *much* above that of his contemporaries, or some indication of such superiority would have been preserved; the clergy in the twelfth century, therefore, may fairly be supposed to have been familiar with the word of God.

Thirdly, could the laity in general have been so very ignorant of the Scriptures, when a preacher so fully referred them to Scripture?

We do not infer that *great* biblical knowledge then existed, that is not our present object; whether an exalted state of piety is necessarily consequent upon text-quoting fluency, may remain in a safe state of doubt; but that the foregoing facts present a most decisive contradiction to the vulgar tales of mediæval ignorance of Scripture. Those who are able and willing may pursue this argument further; but we must for the present leave Peter of Blois, and call, for a short time, another witness before us.

Thomas Aquinas is too often regarded merely as a subtle thinker; but he was also "mighty in the Scriptures." Here we must ask those who suppose that the Bible was a book despised in the middle ages, to cast their eye over the thick array of Scripture texts which shed their brightness on the pages of Aquinas. Take that astonishing production, the "Summa Theologiæ," and mark the crowd of Scripture citations by which Aquinas supports and illustrates his various positions. Is such a man to be deemed ignorant of the Bible, or is such a charge to be brought against an age in which a writer could so unhesitatingly use the whole body of revealed truth? It is not from some one or two portions that Aquinas drew his texts, but from *every* book of the Old and New Testaments. The *manner* in which the various passages are applied proves the accuracy, as their abundance evinces the extent and readiness of his knowledge.

A second argument proving the prevalence of biblical studies in the middle ages, is drawn from the numerous commentaries and other works explanatory of the Bible, which were written in those times. When we listen to such historians as Robertson, Henry, and all that race of writers, we naturally suppose, with the *accurate* D'Aubigné, that the discovery of a Bible was an event truly marvellous; but when we walk into the churches, monasteries, libraries, and homes of men in mediæval times, we hear a Scripture language on every side,—we see the first minds busily engaged in illustrating the holy records. Let any impartial man open a common book—Cave's Literaria Historia—and mark the long line of writers which each century presents. Some may *now* be little esteemed; but the greatest in that bright host were men whose lives were spent in the study and explication of the divine book.

We do not here advocate the notion that an age of commentaries is *necessarily* distinguished by its scriptural knowledge. A commentary may certainly exhibit as much ignorance and presumption as any other species of composition; an assertion which might easily be proved from more than one of our English "Family Bibles." A schismatical or heretical period, when jarring sectaries use the Bible as the banner round which to rank in varied array their pestilent errors, may abound in works professing to explain the Scriptures; so in a more Catholic and united era, faith and love will not require—will rather avoid,—such guides. Nevertheless, as the intimations of the Holy Scriptures are most clearly understood by men of superior sanctity and wisdom, so is it to be expected that they should, from time to time, reflect upon those beneath them the light which they have received. Now such elevated minds are given to every age of the Church, except, *perhaps*, in times of great corruption; it is, therefore, natural, to mark the absence of any work on the Bible as an evil sign for the period in which it occurs. But the middle ages have not this mark upon them. Century after century contributed its portion to the treasury of the Church;—commentaries did not, indeed, so abound as to indicate the existence of a feverish and earthly speculation, but came forth in number and kind most suitable for the requirements of the faithful.

The following brief enumeration may serve to convince us that the Bible was religiously studied by the clergy of the times now under consideration:—

At the beginning of the eighth century, we see our own venerable Bede employed not only in perpetuating the memory of the ancient things of the Church, but also in making the Gospel of St. John known to his countrymen of all ranks. We next meet with another Englishman, Alcuin of York, the friend of Archbishop Egbert, and the associate of Charlemagne, expounding the Book of Psalms, and developing the spirit of the Pentateuch. Florus Magister turns from his controversy with John Scotus to comment on the Epistles of St. Paul,—a work in which Aimo, the disciple of Alcuin, had also engaged. This Aimo extended his expository labors to the prophecies of Isaiah and the Book of Psalms. Paschasius Radbert, noted in the Eucharistic controversy, was a commentator on the Gospel of St. Matthew and the prophecies of Jeremiah. The celebrated Rabanus Maurus, Archbishop of Mayence, applied his profound knowledge, not only to the refutation of Godeschale's predestinarianism, but to the explanation of Scripture. He wrote an exposition of the Pentateuch, Judges, Ruth, Kings, Proverbs, Ecclesiastes, Jeremiah, and Ezekiel; also on the Gospel of St. Matthew, and the Epistles of St. Paul.

It may not be improper in this place to remark, that our English Archbishop Lanfranc was not diverted by the troubles of his age from composing a commentary on the Epistles of St. Paul: thus setting an example before the whole body of his clergy of zeal in scriptural studies. Bruno, the founder of the Carthusians, (and the accusers of monasticism would do well to mark this fact,) was an expounder of the Book of Psalms and the Pauline Epistles. The polyglot works of the modern Bagster were anticipated, in the eleventh century, by the paraphrase of William of Bamberg, in which work the text of the Song of Solomon was arranged in the middle of the page, whilst on one side was placed a translation in Latin verse, and on the other a German-prose version. The above reference to the Carthusian Bruno suggests an allusion to another Bruno, Bishop of Segni, who drew up a series of comments on the Pentateuch, Job, Psalms, the Song of Solomon, and the Apocalypse. The whole Bible was collated with ancient Hebrew MSS., by our countryman, Stephen Harding, Abbot of Citeaux, who thus proved that the author of the "Charta Caritatis" was no neglector of Scripture. Hugh St. Victor, Prior of the monastery of St. Victor, near Paris, has left, in his Notes on the Old and New Testament, a proof of the deep religious spirit which animated the Church at the beginning of the twelfth century. The name of Peter the Lombard is a striking addition to our list. Here was a man who, whilst he aimed to check the spirit of vain speculation, and lead men to the theology of the Fathers by his Book of Sentences, endeavored to diffuse the fervor of a scriptural devotion by his Commentary on the Psalms. Archbishop Stephen Langton, in the midst of a civil and ecclesiastical strife, with the political destinies of England depending upon him, (for where had Magna Charta been without Langton?) was not hindered from writing a commentary on a large portion of Scripture. This work comprehended the historical books of the Old Testament as far as Kings, Job, Isaiah, Jeremiah, Ezekiel, and Nehemiah. The division of the Bible into our present chapters is also ascribed to this churchman of the middle ages. Pursuing our enumeration, we pause at the name of our countryman, Alexander de Hales, to remind the reader of the connexion then existing between high intellect and deep devotion. If Alexander evinced the former in his Works on Aristotle, the latter found a suitable expression in his comments on Scripture.

Another work developing vast theological learning, applied to the illustration of the Bible, is the commentary of Aquinas on the four Gospels. This production, fitly called the *Catena Aurea*, exhibits that reverence for Catholic tradition, and the sense of the early Church, which ruled the most original intellects of the middle ages. The learning and care shown in the composition of the *Catena* may be thus illustrated. On the first verse only of St. Matthew's Gospel, Aquinas cites passages from St. Jerome, Athanasius, Ambrose, Chrysostom, Augustine, Cyril, Pope Leo, Rabanus, Remigius, and Isidore. Or take the first twelve verses of the fifth chapter, comprising the Beatitudes, and we find therein the following series of citations, forming in themselves a Catena Patrum. St. Jerome is cited ten times, St. Augustine twenty-five, St. Chrysostom twenty-four, Ambrose eight, St. Hilary seven times; besides which are many passages from other ancient writers. The like abundance of illustration runs through the whole work, yet so compressed is this knowledge, that a closely printed octavo volume would easily contain every word of the Catena. This work, abounding in patristic wisdom, was not unappreciated by the age in which it appeared; the admiration of pious men was expressed by the significant *golden*. Waddington pronounces of the works of Aquinas, that "they are now *confined to the shelves* of a few profound students, whence they will *never* again descend," (Hist. chap. 21.) We apprehend this prophecy is as likely to be fulfilled as those in the old almanacs of Moore. As the study of ancient Church writers revives, the Catena of Aquinas, at least, will not be neglected.

But, lest such detail lead to weariness, let us close this list of middle age commentators with the name of Albert the Great, a German doctor and scholastic, who wrote an exposition of the Book of Psalms, Jeremiah, and Daniel, and also of the four Gospels. To this writer we may add Nicolas de Lyra, who left to the Church a Commentary on the whole Bible.

We trust a sufficient number of facts has now been produced to prove that the Scriptures were not only read, but zealously studied, by the most influential men in the middle ages. These instances are not taken from one period, but extend from the eighth to the fourteenth century, and are wholly inconsistent with the notions so shamelessly reiterated by some, that the Bible was the neglected book of the middle ages. The reader will bear in mind how this strange opinion has been attacked in the preceding remarks, first by an allusion to the constant *references* to Scripture met with in the writers of those times, and secondly, by adducing from the host of mediæval writers, many who have zealously and laboriously commented on the sacred oracles.

(*To be continued.*)

From the Churchman's Newspaper.

On the Observance of the Rubric.

Letter to the Clergy of the Diocese of Exeter on Observance of the Rubric in the Book of Common Prayer. By Henry, Lord Bishop of Exeter.

"Bishopstowe, Nov. 19.

"Rev. and dear Brethren,—I address you on a subject of very deep interest to us all—the diversity of practice in the worship of Almighty God—which, in concurrence with other unhappy causes, has threatened to involve us in a state of painful, I had almost said perilous, disunion.

"That the mischief has not been felt so strongly in this diocese as in some others, while it calls for our especial thankfulness to Almighty God, may, we hope, be ascribed in no small measure to warm and steady attachment to the Church on the part of the laity, and not less, I rejoice in thinking, to the general soberness and discretion of you, the clergy.

"But even here we are very far from being exempt from the common evil. There are parishes in Devonshire, and still more in Cornwall, in which grave misunderstandings have arisen between the minister and the people, from causes for which neither he nor they have been primarily responsible.

"Discussions of important principles in other parts of the Church, though they found among us no vehement partisans on either side, have led, in several instances, to very painful results. While they have excited in many of the clergy a livelier sense of the responsibility imposed on them by their engagements to the Church, and have made them solicitous to follow out its requisitions to their full extent; they have at the same time indisposed the laity to the reception of any change, by exhibiting too many instances of the fatal consequences of change, introduced, as it has elsewhere been, by private individuals, whether from simple desire of novelty, or as part of a systematic attempt to bring back our Church nearer to the corrupt usages from which it was reformed.

"It was therefore actual experience of great, and pressing, and growing evils, which recently induced me to have recourse to the unusual, but strictly canonical, expedient of seeking the advice of those whose office and standing, and I may truly add, whose high personal qualifications, pre-eminently fit them to form the council of their bishop.

"Sixteen members of the General Chapter of the Cathedral of Exeter, together with the Archdeacons of Totnes and Barnstaple, (the Archdeacon of Cornwall being unfortunately absent through illness,) met in the Chapter Room, and gave to me the benefit of their united deliberations. Another distinguished prebendary (reluctantly detained by sickness) sent to us his judgment, founded on long experience in one of the most populous and important districts in Cornwall.

"They were unanimous in deploring existing evils, and in apprehending greater, if some timely check be not applied. And, if they were not unanimous in advising what that check should be, this very want of unanimity gave to me the advantage of more fully hearing all that could be urged by able and experienced men on either side. After a discussion of three hours, more than two-thirds of the whole number agreed in advising me, that the only proper, and, under God, the only effectual remedy, appeared to be, at once to restrain all undue change, and to look to the law as our sole guide. Of that law, the law of the whole Church of England, including under that comprehensive term not the pastors and teachers alone, but the people also—that is, the State—of that law, one main and leading object, since the Reformation, has ever been to establish 'uniformity of public prayers, and administration of sacraments, and other rites and ceremonies.'

"This object, good in itself, becomes inestimable, when we look to the evils which it alone can prevent. But uniformity, it is manifest, can only be secured by laying down one rule. This the law has done. And, if process of time have introduced some relaxations in practice, issuing in the great evils we now deplore, it is a convincing proof that the true remedy for those evils must be sought in returning to a faithful observance of the Act of Uniformity.

"That act has, in truth, every claim a law can have, on the dutiful and cordial obedience of Churchmen. Based on the soundest principles, recognising and declaring the Liturgy itself to be purely spiritual in its origin, and applying temporal sanctions only to enforce the use of it, this illustrious statute bears on it the character of a solemn compact; by which the Church, having provided for the nation a pure form of Christian worship, received for that form the assured protection and support of the Crown, and all the estates of the realm; a statute which, for this very reason, is holden to be 'essential and fundamental,' and is so declared to be in the great constitutional act, the Act of Union between the realms of England and Scotland.

"Now, I do not say, that every departure from any minute direction of the Book of Common Prayer, enshrined as it is in this fundamental law, deserves to be stigmatised as a violation of the national compact; but I say, that the duty of strict obedience to it cannot be too strongly felt by any—least of all, by the clergy. To this duty we pledged ourselves in our ordination vows. We believed that pledge, as often as we undertook the cure of souls, or were otherwise admitted to serve in any office in the house of God. To the strict fulfilment, therefore, of that duty, no faithful minister of God's Word will think it a hardship that his bishop should now recall him. He will rather gladly recognise the fitness of recurring to it, at a time of general doubt and difficulty, as the one, the only rule, by which our practice in public prayer can be honestly or safely regulated.

"And, while a willing and hearty obedience is thus confidently anticipated from the clergy, can we apprehend less ready acquiescence in the same course on the part of the laity? Assuredly not—provided that we previously instruct them in the natnre of the changes introduced, and of the reason for which they are introduced—not from love of change, but to prevent change—to enable us, at length, to find a rest for ourselves amidst the fluctuation of usages around us, and to find it in strict obedience to the law.

"Need I add, that this very purpose of ensuring stability, as well as uniformity in our public worship, is the very end and object of the statute, as thus declared in its preamble—'In regard that nothing conduceth more to the settling of the peace of this nation, (which is desired of all good men,) nor to the honor of our religion and the propagation thereof, than an universal agreement in the public worship of Almighty God; and to the intent that every person within this realm may certainly know the rule to which he is to conform in public worship, and administration of the sacraments, and other rites and ceremonies of the Church of England.'

"For these reasons I scruple not to address you all in the language of most earnest entreaty—entreaty which I thankfully acknowledge, after the experience of 14 years, you have never yet disregarded, but which I now put forth with far greater anxiety than I ever before testified—that you will all concur with me in discountenancing every attempt to divide us into parties, by rendering a steady, uniform, and peaceful obedience to the laws of the Church, especially in all that relates to the public worship of Almighty God, as enjoined in the rubric of the Book of Common Prayer. If to this my earnest entreaty I add, as I am bound to add, the language of authority and order, you will, I am sure, see in it only the fuller sanction and support of your own desire to act in conformity with your own deep feeling of your duty.

"I abstain at present from entering into details. Let me, however, say that I advise a very cautious and forbearing tone in all that respects the duty of the laity, as laid down in the rubric. For instance—you are bound to read, at least, one sentence of the offertory whenever the communion service shall be read. But it is left to your discretion whether you should read more, in other words, whether you should enforce a collection.

"Now, in every church in which the congregation in general is prepared to regard the collection as the exercise of a high Christian privilege—the privilege of offering to God—of giving to him of his own—there I advise that a collection be always made. But whenever the pervading tone and feeling is not yet of this high order be patient; strive, but strive gently, and with prayer to God, to raise your people to a better mind; and till they have attained to it, shock not their prejudices, irritate not their selfishness, it may be their worldly-mindedness. Only let them not deceive themselves; let them see and feel that you 'seek not theirs, but them.' Tell them the truth in love, and leave the rest to God.

"One further caution I would add, though I hope it is almost needless.

"While I urge you to return to a full observance of the rubric—falling short of your prescribed part in nothing—beware of exceeding it. The peculiar dangers of the times, as well as the prevailing tone of public opinion, call upon you most powerfully, as you would avoid being in the number of 'them through whom offences come,' to forbear all unnecessary innovation, especially as I had recently had occasion to urge, that worst kind of innovation, the revival of obsolete usages not required by law, which are associated in the minds of the people with the superstitions and corruptions of Rome.

"This letter will reach you through your deans rural; and I advise you to communicate together in your several deaneries; thus of yourselves you will on most points come to an accordance. Should doubts arise, the preface to the Book of Common Prayer, 'concerning the service of the Church,' tells you how to act. You are to have recourse to your bishop, who, if he be in doubt himself, is 'to send to the archbishop for the resolution thereof.'

"I also advise that you make no deviation from the mode in which you may be now severally in the habit of performing Divine Service, until there shall have been an opportunity of collating the different practices and propositions of the different deaneries.

"We may too, perhaps, be thus enabled to profit by the construction put on the rubrics in other dioceses, if any similar consideration of the matter meanwhile be had elsewhere.

"One great advantage must arise from this delay, that it will enable us to make all the change, which shall be found necessary, at once, and thus to avoid future change.

"A very few months at the utmost will more than suffice to enable you to bring all questions to a decision. Should it be necessary for me to explain the grounds of the resolution of any of the doubts submitted to me, an opportunity will soon be afforded, if it please God that I have health and strength to hold my visitation in the next year, which it is my present intention to commence immediately after my ordination on Trinity Sunday.

"There is one 'diversity,' for the quieting and appeasing of which' I will now 'take order.' This I feel myself called upon to do, because, unhappily, the 'diversity' to which I refer is regarded by many of the pleople as exhibiting the badges of party, on one side, at least, if not on both. It cannot, therefore, too soon be settled.

"I refer to the use of the surplice in preaching, a matter so inconsiderable, that it could not, of itself, excite any strong feeling in any reasonable man. But the more unimportant it is in itself, the more manifest is the necessity of stripping it of that factitious importance which is given to it by its being made the symbol of disunion. This can be done only by requiring that there be no longer any 'diversity,' that all either use or disuse the surplice when they preach.

"If there were no law, one way or the other, there might be difficulty in deciding which to require. But the law, on due investigation, is clear; however complicated may be the inquiry which is necessary to ascertain it.

"That law, beyond all question which can now arise, requires that the surplice be always used in the sermon, which is part of the communion service; and as to all other times, whenever a sermon is part of the administration of the parochial clergy, there is so little reason for question, that I resolve the doubt, by requiring (as it was required in the diocese in which my own ministerial life was passed, the diocese of Durham, and there by the order of one of its most distinguished prelates, and of our most eminent ritualists, Bishop Cosin) that the surplice be always used.

"There remains one matter on which there is no rubrical direction, as it was not contemplated when the Book of Common Prayer was compiled:—I mean the sermon at the time of evening prayer. The power of the bishop to order it rests on a modern statute, which does not control his discretion in ordering how it is to be introduced. I therefore direct, (and I do so with the express sanction of his Grace the Archbishop,) that, where there is a sermon in the evening, it be delivered after evening prayer, in the accustomed manner—that is, preceded by a collect, (unless the bidding prayer be used,) and the Lord's Prayer, and followed by the blessing. I hope it is unnecessary for me to add, that there must be no prayer of your own composing either before or after the sermon.

"I conclude with entreating you to join with me in fervent prayer to Him 'who is the author of peace and lover of concord,' that He will accept and bless this our humble endeavor to promote peace and concord among us within his own house, and in his own immediate service.

"I am, rev. and dear brethren,

"Your affectionate friend and brother,

"H. Exeter.

"P. S. I avail myself of this opportunity to suggest a different subject to you—that you apprise me, some time before my visitation, of any matters of moment in your several parishes which may require special consideration when we meet."

Church Reform.

The following petition has been prepared for presentation to the Archbishop of Canterbury. It has already obtained a large number of signatures, amongst which are those of the Duke of Sutherland, the Earl of Denbigh, the Earl of Gainsborough, Viscount Sandon, M. P., Viscount Morpeth, Lord Calthorpe, Lord Rayleigh, Lord Teignmouth, Lord Bloomfield, Lord Francis Egerton, M. P., Lord Henry Cholmondely, Lord Ashley, M. P., Lord Robert Grosvenor, M. P., Lord Howard, M. P., Hon. William Cowper, M. P., Hon. William Ashley, Hon. F. Calthorpe, Hon. Col. Upton, Hon. Joceline William Percy, Hon. Capt. Waldegrave, Sir Thomas Baring, Bart., Sir T. Lawley, Bart., Sir Harry Verney, Bart., Sir John Kennaway, Bart., Sir W. R. Farquhar, Bart., J. C. Colquhoun, Esq., M. P., Mr. R. M. Milnes, M. P., &c.

THE PETITION.

"The period which it has pleased Almighty God to continue to the Church of England the mild and paternal superintendence of your Grace, in the discharge of her highest ecclesiastical functions, has been marked by great and important changes in our social, moral, and political circumstances.

"A lengthened interval of peace, the advancement of literature, the arts, sciences, and civilisation, and, above all, the rapid increase of our population, have produced an alteration in the relative position of the several orders of society, which demand the grave consideration of every one who desires to promote the well-being of the nation, but more especially to those who are the appointed guardians of her religious institutions, and the pastors of her people.

"Under these circumstances, and impelled by a heart-felt attachment to the Scriptural principles of our Established Church, and by an earnest desire that its efficiency should be increased, and the interests of true religion more effectually promoted through its agency, we, the undersigned, lay members of the Church, venture, with all respect, to bring under the consideration of your Grace, some means by which we trust, under the Divine blessing, these great objects may be attained.

"Admirably as our parochial system seems calculated to meet the wants of the country, and to bring the ministration of the clergy within the reach of all classes, still the increase of our population, and its unequal distribution, render it impossible that they should extend their pastoral care to the great majority of their flocks in large towns and populous districts. We do not forget the attempts made by the Legislature, by voluntary associations, and by individuals, to remedy this defect; but we are convinced that further measures are required to reach the full extent of the evil. We believe that the usefulness and efficiency of the National Church might be very greatly increased by arrangements which, without introducing any organic changes, should bring into active operation the powers and capacities now lying dormant in her existing institutions.

"To effect this, we believe that two important objects may be accomplished:—First, the clergy must be increased in number; and, secondly, provision must be made for a more systematic employment of laymen in the exercise of functions which do not belong exclusively to the clergy. In the attainment of these objects we would respectfully request your Grace, and the other members of the Episcopal Bench, to take into your consideration:—First, The expediency of increasing largely the number of the third order of our clergy—the Deacons; and we venture to suggest that this may be effected by admitting, on such condition as will maintain the order and discipline of our Church, persons who have not the means of proceeding to a University degree, but who are found competently trained for the service of the sanctuary; their advancement to the higher order of the ministry being made contingent upon a faithful discharge, during a lengthened period, of the office of a Deacon, or upon such other circumstances as your Grace and the other members of the Episcopal Bench may think fit.

"Secondly,—The propriety of sanctioning and encouraging the employment of a class of laymen, who, without altogether abandoning their worldly callings, might be set apart, under Episcopal authority, to act as visitors of the

sick, Scripture readers, catechists, and the like, in parishes where their introduction should be approved by the parochial clergy.

"The system of district visiting, and the appointment of lay Scripture readers under clerical superintendence, have already been adopted, we believe with much success, in many populous parishes; but the present state of society requires that both these means of usefulness should be greatly extended, and brought into more immediate connection with our ecclesiastical arrangements; for we are fully persuaded that the true strength of our Church can never be completely known until, by some such means, her lay members are enabled, under direct sanction and control, to take part in the discharge of all those offices which are not by her constitution restricted to the three orders of the ministry.

"To provide the necessary funds, (which would be administered by a Board, made up by a well-considered union of the clergy and laity), contributions may, we have little doubt, be extensively called forth, in offerings and collections made for this specific object, at such periods and under such regulations as may be found desirable; and we venture to hope that an effort so directly affecting the efficiency of the Church, would attract the sympathies and obtain the support of all classes within her communion.

"In venturing to urge upon your Grace the adoption of these measures, which would supply a link much needed between parochial clergy and the community at large, we are far from desiring to make any innovation in our ecclesiastical policy. We only seek to restore to full vigor and efficiency one of the orders of the Church, and to promote the appointment of officers already recognised by ecclesiastical authority, and for which, at no period since the Reformation, has the position of the Church more imperatively called."—*Lond. Standard.*

Communications.

For the Churchman.

"Congregational Singing."

ANOTHER "NO. II."

"*How shall it be restored to the Church?*"

"No voice exempt, no voice but well could join
Melodious part,—such concord is in Heaven."
MILTON. *Parad. Lost. Book III.*

"Such concord is —— *in heaven.*" Ay, truly, but not *on earth;* and, what is more deplorable, it is to be feared that it never will or can be. Yet there will no harm accrue from our endeavoring to make a continually nearer and nearer approximation to it.

"W. A." in his letter "No. 2," has followed up the heavy blow which he had previously levelled at the present state and style of our Church music, by a fresh assault upon the position of our parochial choirs, and by certain suggestions for the restoration of "that congregational singing which was *before the rise of Popery* the music of the Church," and which he says is "the music of progress." These suggestions are backed by an appeal to the usages of the Scotch Presbyterians, the Methodists, and the Baptists! But, besides this, there are side thrusts at the *organs* now used, as well as at the *salaries* of the musical officers of the Church. The former may, just now, be left to shift for themselves; but the insinuation with reference to the latter must not pass without immediate comment. That insinuation is conveyed in the following sentence.

Speaking of "*the secis that are agressive,*" (—— we know not whether Methodists or Mormons, Baptists or Universalists, Independents or Presbyterians, Shakers or Socinians, be among the number, ——) "W. A." writes, "Each one *that can sing* unites, for there is no cold feeling of separation—it is the Church [!] that sings, and not a choir boxed up from the rest of the congregation and *paid as performers;* there is no chill, critical spirit, for *all* sing in *unison* and *melody,* not *in parts,* which requires science and study."

Now, not to dwell upon the inconsistency of the former and latter clauses of this sentence with each other, (a *part*—"all that *can* sing" in the one case, being converted into the *whole* —"all sing," in the other,) I would seriously ask whether the phrase "paid as performers" which has been italicised by the writer, were intended to convey the impression that the musical "laborer is" *not* "worthy of his hire." That he is "boxed up from the rest of the congregation, and paid as a performer," is not peculiar to himself. The vein which "W. A." has here opened is the same with that which the Quakers have so long worked, and with so little effect. In *their* estimation, a paid choir and a paid priesthood are equally obnoxious. According to the views of *the Church,* for at least a millennium and a half, they are both engaged in the same holy work; and, certainly, that principle which would repudiate the one, would go far towards endangering the revenues of the other.

But this belongs not to the main question. "Congregational singing," such as was the music of the Church "before the rise of Popery," —how shall it be restored?

Now, before we make any violent efforts, it were well to set on foot an inquiry into the *nature of the thing we would restore. What* is it we wish to retrieve? If we do not settle this point first, we shall assuredly be in no small danger of running in a wrong direction, hunting upon a false scent, and perhaps of overtaking a badger when we thought to catch a hare.

What, then, was the music of the Church before the rise of Popery?

This sets us on the question—At what period shall we fix the date of the rise of Popery? Shall we go back five or six hundred or a thousand years? or must we needs travel up to the age of the apostles and their immediate successors? Let us have a *punctum stans,* some little bit of solid ground upon which to set our feet, and then we may take a view around. From "W. A.'s" insertion and adoption of the quotation from the Churchman reprinted from the Charleston Gospel Messenger, commending the use of the *Gregorian tones,* we may fairly infer that in his opinion those chants had their origin before the rise of Popery, albeit their author or compiler was called Pope Gregory the Great. Granted, however, that the Roman Church was not then so impure as she has since become, and that "Popery," as it *now* exists, had not then a being.

Gregory began his pontificate in the year five hundred and ninety. He found the music of the Church in a state which he considered "too light and dissolute;" he banished what was denominated "*Canto figurato,*" or the singing of notes of unequal yet measured length, and introduced the "*Canto fermo,*" wherein all the notes are of *equal* length. He instituted a singing school at Rome, and is said to have been "the first that separated the chanters from the regular clergy," (among whom they were previously numbered,) observing that "singers were more admired for their fine voices than for their precepts or their piety." Human nature appears to have been much the same, twelve hundred years ago that it is now. This Pope Gregory, it would seem, was a great *Reformer,* and found much to amend. But it will not do for "W. A." to rely upon the music of *his* time, for the very reason that it was just revolutionized, and could not possibly be what "W. A." intends by *congregational* singing.

We must go yet further back, then, and where shall we land? Shall we pitch upon the age of St. Ambrose, another zealous promoter of Church music? Well, at that very period, (about 360, or 370,) at the Council of Laodicea, (as is related by Sir John Hawkins,) a canon was made by which it was ordained that none but the canons, or singing men of the Church, which ascend the Ambo, or singing desk, and sing out of the parchment, (so the words are,) should presume to sing in the Church. Balsamon seems to think that the Fathers intended nothing more than to forbid the setting or giviug out of the hymn or psalm by the laity: but the reason assigned by Baronius for the making of this canon, shows that it was meant to exclude them totally from singing in the Church service; for he says that "when the people and the clergy sang promiscuously, the former, for want of skill, destroyed the harmony, and occasioned such discord as was very inconsistent with the order and decency requisite in divine worship."

Where, then, shall we find that "congregational singing" which was "the music of the Church before the rise of Popery?" We must go back to the infancy of the Church, which was also the age of the infancy of music. Shall we adopt it as it *then* existed? Suffering under grievous persecutions, and forced to assemble privately in caves and dens of the earth, the primitive Christians performed their simple rites. What their music was is but a matter of conjecture, as not a vestige of it remains. What it was we cannot tell, but we can tell what it was *not.* It was not the music of the Methodists, it was not that of the Baptists, nor that of the Lutherans, nor that of the Calvinists, nor that of any existing sect or denomination. It has passed away —for ever: we could not retrieve it if we would; and possibly "W. A." himself would not approve it if we did. It was, no doubt, of a simple and artless character, such as might not contribute to the devotional feeling of any modern congregation. But it soon disappeared, nearly, if not altogether. For two hundred years, or more, there was little or no music in the Church.

Upon this subject a quaint, but learned anonymous author, of the sixteenth century, says:

"As Italy and the western parts in former times were beholding to Greece for humane learning, so at the first propagation of the Gospel, they were much more bound to the Greeks and East regions for the knowledge of God and true religion. The substance whereof, as they received pure and undefiled at the first, and altogether unspotted with men's traditions, as a treasure delivered unto them by the Apostles themselves; so withal they received also the holy ceremonies and customs of the same, so as they and the Holy Ghost had thought it most convenient. And forasmuch as nothing of price is begun and perfected at once, but increasing by little and little, afterward groweth to full and absolute perfection; therefore it is recorded that the West and Latin Churches first received the substance of religion, as the foundation, and afterwards the rites and ceremonies thereof, as beautiful adjuncts and ornaments of the building. For whereas the doctrine of Christ had continued in these parts ever since the preaching of the Apostles, we read that this part of divine service [music] was not entertained into the Latin Churches before the time of St. Ambrose, Bishop of Milan, which was after Peter's death at Rome almost 300 years."

Where, then, I ask again, is the "congregational singing" of "W. A.," which was "the music of the Church before the rise of Popery" to be found? Echo answers "where?"

"Let W. A." tell us *what* it is, and *where* we are to seek it; and we may go about the search understandingly. The bringing back this unknown music, according to him is to be accomplished by "*the will of the whole Church:*" and he adds how; not by talking, not by preaching, not by writing or printing, but by *doing*—— something else. And what is that? Why, by removing the choir to its more ancient position near the altar.

To this I have no objection to make; although I would whisper to "W. A." that the testimony and experience of past ages prove most satisfactorily that that removal, although it might add dignity to the musical part of the service, would not at all contribute towards the making it more congregational. The organ need not to be removed. Any one acquainted with its mechanism knows that the *keys* may be placed at very remote distances from the instrument itself. At the Grand Commemoration of HANDEL, held in Westminster Abbey in the year 1784, the keys of the organ were placed nineteen feet (it would have mattered little had it been *ninety*) from the body of the instrument; and twenty feet, seven inches, below the level of the ordinary set of keys by which it had before been usually played. There is no need then to remove the organ, or to despoil our churches of the "*mountainous instruments*" of which "W. A." speaks. Even were it necessary— which it certainly is not—that the organist should sit with or near the choir, an outlay of an inconsiderable sum of money would enable us to bring the keys down to *any* assigned place in the church,—nay, even to carry them into the pulpit, if it were desirable.

A few words more, and I have done,—for the present. The idea of placing an organ in a church so as not to be visible to the congregation, is not a new one. I believe it is exemplified in Canterbury Cathedral, and it certainly has been *talked* of many a time. It may be placed behind a screen, or in the roof, or in a subterranean apartment provided expressly for the purpose. There may be found room then, in any event, for such an instrument as the wants of the congregation may demand. But to "W. A.'s" dictum that an instrument measuring "six to nine feet in height" "*will suffice to lead any congregation,*" I must give my unhesitating and utter dissent. And this I do, in the most unqualified manner, upon grounds at one and the same time philosophical and religious. Such an organ *might* suffice to lead a *small* choir of very able, accomplished and well trained singers,—who in fact require no *such* leading;—but to bring it to bear against the voices of a mixed multitude, untrained, unmusical, (as to many of them,) and perfectly unable to preserve, without powerful assistance from without, one uniform pitch for the space of only half a minute, would be to introduce into the service of God discord and dissonance such as no right-minded person could endure. Better far than this, no organ at all; for then, the ear of a man whose soul is attuned to harmony, although it might be pained by the gradual declension of the singers from the pitch at which they started, would not have the additional distress of a constant comparison of their false notes with the true ones produced by the inflexible instrument.

Pardon, good Mr. Churchman, my long letter. I have not said half I had to say; but I will intrude no longer. E. H.

Christmas Eve., 1844.

For the Churchman.

Another "Remarkable Avowal."

Mr. Editor,—The Editor of the Courier and Enquirer, in a late number of his paper, speaks as follows:—

"We know that clergymen of this city have openly denounced htm (the Bishop) for years in succession, but declared that he was beyond their reach. Laymen of this diocese did the same; but NO MAN *dared hazard his position* by preferring charges. At length, however, when the ordination of Mr. Carey, the weekly libels of the Churchman, and the putting down of Mr. Duer in the Convention, roused in the Church a spirit of resistance, those who had long lamented over these charges of immorality, made against their Diocesan by the very *Priests* who had become his warmest supporters, arrived at the conclusion that the moment was auspicious for an investigation into the truth or falsehood of these charges."

Another "remarkable avowal" indeed! Verily the Church has good men and true standing upon her watch-towers, to guard her against the pernicious influences of the wicked, when her sons *dare* not do their duty lest they may *hazard their position;* when they prefer their temporal ease and comfort, to the consciousness of discharging their duty to the Church. How nobly does the straight-forward, unflinching course of our Bishop, in carrying out his convictions of duty to the Church, careless of all consequences to himself, contrast with this cowardly selfishness! and how much the more firmly should his present troubles endear him to the hearts of his people! K.

December 30, 1844.

For the Churchman.

The Pastoral Letter.

Mr. Editor,—Your Watervliet correspondent and his friend the Deist, are exceedingly puzzled to account for the hostility manifested in the late Pastoral Letter towards Romish errors; and because they can see no very good reason for the House of Bishops confining their attention to this phase of error, they very rationally conclude that it should not be alluded to at all.

Without professing to know what very great interest a Deist can have in the discussions carried on in our Church, or without at all attempting to decide how far his ignorance of the motives of the House of Bishops in compiling the late Pastoral Letter is a presumption against the propriety of the remarks there introduced, I would, with your permission, say a few words on the principle which the individual in question argues on. Of course, as far as that person is concerned, it is entirely immaterial how the question is settled; whether the points in controversy between us and the Church of Rome are mere shadows, or whether the decision of the House of Bishops is entitled to more than a passing consideration; but the eagerness of many among us to add fuel to every fire-brand cast into the Church, from whatever quarter it may happen to come, provided it adds dignity to the contemptible littleness of party feeling, calls for an answer, if one can be given.

To justify a reference to the errors in question, your correspondent supposes that they must either be more dangerous, or more to be dreaded than all others in the religious world, of which such a body as the House of Bishops would be likely to take cognizance;—on this assumption your correspondent proceeds another step in his argument, and asserts that a thousand other errors are equally, if not more dangerous, and thus by a process we presume quite favorable to self-complacency, but perhaps not quite consistent with modesty, he arrives at the conclusion, that the House of Bishops have made a most unaccountable blunder; that errors exist in every sect around us as well as in the Church of Rome, no Churchman will attempt to deny; nor do we think that he will estimate their comparative magnitudes more by his own judgment than by the decisions of the Church; and if the House of Bishops pronounced the errors of the Church of Rome greater than those of any other community, we think the least required of any single individual is, not to oppose their decisions. However, going on the supposition that they have so pronounced, your correspondent pretty plainly avows that he differs from them in opinion. He may do so conscientiously we confess, but what weight this may have with the community at large, (excepting of course his friend the Deist,) we are at a loss to conceive; but does the danger we are exposed to from errors depend at all upon their magnitude? A very little reflection will, I think, convince any one that it is not so. The errors of Paganism are greater than any form of false religion that exists at the present day, yet we not only do not lecture the members of our Church against the worship of Jupiter and the other mythological deities, but we even put into the hands of our children stories of those imaginary personages, dressed up in all the beauties with which genius can invest the most unpromising subject. Mahommedanism is certainly not less erroneous than Presbyterianism, yet still it is passed over altogether in silence by those whose duty it is to guard against the introduction of error. These errors, however great they may be, from obvious causes are harmless at the present time, and would consequently argue something akin to insanity on the part of those amongst us, who seriously attempt to convert them.

Error, then, requires to be guarded against, not according to its magnitude, but according to the liability of individuals to fall into it, from whatever cause this liability may proceed. This, too, your correspondent appears to feel when he says that the tendency of the day towards Romanism is not greater than towards Socinianism. This is only again carrying his judgment against that of the House of Bishops; and certainly they may be reasonably supposed to know as much about the tendency of the age as the person in question, if they were legislating for the age, which is not the case; their Pastoral Letter has nothing to do with anything external to the Church; their remarks are addressed exclusively to their own charge, and consequently all assertions about the tendency of the present day are altogether irrelevant.

We would, however, admit the force of his remarks, if the tendency of feeling in the Church was stronger towards Socinianism, or any other *ism,* than towards Roman*ism.* Such an assertion would betray utter ignorance of the state of feeling of some in our community, and would be very far from the conclusions of experience, which scarcely presents an instance of individuals leaving the Church for any of the sects around us; for the House of Bishops to waste the short space of a Pastoral Letter in combatting shadows would be altogether puerile, and entirely unworthy of that dignified body.

We admit there may be no very great danger of individuals going over from amongst us to the Church of Rome, but that there is a disposition manifested by some to introduce the errors of that Church, seems to be acknowledged by all in a greater or less degree, from the evident sensitiveness with which individuals, who cannot be supposed to have any tendency towards Geneva, repel the imputation of holding certain doctrines; the impressions which such doctrines are likely to make on the younger part of our community, and their tendency for good or evil, or the facts of their reception, whether general or limited, are all subjects of which the Bishops of our Church must be better judges than an individual whose observation must, of course, be limited to a particular sphere, and whose judgment all the readers of your paper must necessarily suppose (in the absence of all proof to the contrary) to be inferior to their united wisdom.

A thousand arguments, were it necessary, might be brought to show that at any period, more especially the present, there is infinitely less to be feared from the open avowal of the absurdities around us, than from the subtle insinuation of errors which, by their sophistries, have often temporarily bewildered the strongest minds; and, however opposed your correspondent may be to the errors of Protestants, we cannot but think that the principle upon which his remarks are founded, or at all introduced, is very nearly allied to the spirit from which all Protestant errors originate; nor can we suppose that the silence of the Bishops concerning certain errors justifies an individual in making any of those, practically carried out, the medium of censuring such a silence; and though it is bad enough to borrow *Peter's* armor to fight *Jack,* yet we think it is much worse to lie in wait for *Jack,* armed with his own stolen weapons.

If you think it worth your while to give this a place in your paper, you will gratify one who desires to see honor given to whom honor is due, *and who, moreover, is a constant reader of the Churchman.* Σ.

December 26, 1844.

For the Churchman.

Oddities about Crosses.

Mr. Editor,—In looking over Sword's Pocket Almanac for 1845, (which by the way is rendered very valuable by having the canons of the Church within its cover,) I observe that the enterprising publishers have, in several instances, placed at the head of the list of Clergy of the Dioceses, the Episcopal seal of the respective Bishops. I wish they had succeeded in providing this pictorial prefix in all cases. But by many of the venerable prelates, I presume, no specific Episcopal seal is used. They employ a private seal, when a seal is needed.

In these days of "tendencies," I have been curious to see how far the use of the "cross" may be justified by Episcopal sanction. With this view I have examined the several seals, as, in the neat little almanac referred to, they break the monotony of the pages containing the lists of the clergy; and here I venture to present you the result. Not being skilled in such matters, I abstain from heraldic phraseology, and give it in plain Yankee terms.

Massachusetts comes first into view. I thought, on the first sight, that no symbol of the kind was there; but, on closer inspection, (I write by candle light and with spectacles) I think I discern *two* delicate *little* crosses on the mitre, which constitutes the main device of the seal.

Rhode Island rejoices in no distinct cross, but in a mitre and an anchor of hope, the upper part of which takes a cross-like form, and *may* be intended for the symbol.

Vermont is exuberant with *five* crosses, one large and four small ones—the latter on the mitre.

Connecticut has his pastoral key and crook arranged cross-wise; but whether designedly or otherwise is not apparent.

New York presents two obvious crosses, one on his mitre and another on his shield, and underneath arranges his keys cross-wise, like an X.

Western New York has one small cross upon his mitre; and his key, crosier, torch, and bruised reed, are to the eye rather *cross-wise* than otherwise, apparently from necessity and not design.

New Jersey exceeds Vermont in the abundance of its supply. *Four* crosses adorn the mitre, and *seven* the shield.

Maryland presents a single but very obvious cross.

North Carolina is doubly crossed.

Georgia has placed a crown above his cross.

Ohio bears his cross on high apparently upon a moon.

Kentucky carries his broad cross above his mitre.

Michigan bears his mitre without a cross.

Louisiana places one cross below his mitre, and forms another with the key and crosier.

Wisconsin erects his cross upon the Bible.

And, to conclude,

Illinois, with the largest and most conspicuous cross of all, encircled with Jehovah-Jireh, presides over the whole concern.

So that, except Michigan, of the sixteen seals, none repudiate, all adopt the I

For the Churchman.

Mr. Editor,—The "Leader of the Low Church party" seems to think it essential to the interests of the party which has reposed itself under the shadow of his knowledge and protection, to make some explanation of his "remarkable avowal." Accordingly, in his paper of Saturday last, he strives most desperately to neutralise the force and point of his admission. Such confusion, however, does this attempt create, that it reminds one of the cuttle fish, which, when pursued by an opponent that can master it, ejects a fluid which so discolors the water as to render it impossible for its pursuer to discover whereabouts it is, and then, taking advantage of this circumstance, escapes.

In his explanation he says the clergy and laity have openly denounced the Bishop for years, but "no man dared hazard his position by bringing charges against him;" until "the ordination of Mr. Carey, the weekly libels of the Churchman, and the putting down of Mr. Duer," combine to produce a state of things "*auspicious* for an investigation of the rumors;" and that then "men of distinguished purity and fearlessness" were found, ready to commence the work. We find from this that rumors existed which *ought* to have been inquired into; that no one was willing to undertake the inquiry, until a certain set of circumstances, including, among others, the weekly libels of the Churchman, brought about a state of feeling, and a time, which were "auspicious" to an investigation; and that, consequently, these circumstances worked together so as to produce great good in the end, to wit, an investigation which the purity of the Church demanded.

This is the explanation of the avowal, and marvellously great is the resemblance that it bears to that singular document. There the Editor of the Courier assumes to rebuke the clergy of this diocese for not having taken a decided stand against the course of the Churchman, and to show them the *evil effect* which their indecision had produced. In doing this he used the following language:—"This (to rebuke the Churchman) they omitted to do; and a solitary priest, learned, astute, and peculiarly calculated to preside over a College of Jesuits, in gratifying his personal animosities, and denouncing, in the spirit of the Vatican, the best of our clergy, and the most reputable of our laity, has been *permitted* (mark the word, *permitted,*) to involve our Diocesan in trouble, and *bring disgrace upon our diocese.* He has indeed proved a *curse,* when, very possibly, as his friends allege, he sought to be a blessing."

The trouble in which the Bishop has been involved, to wit, his presentment, is here regarded as *an evil,* disgraceful to the diocese, arising out of the non-performance of their duty by the clergy, in allowing the Churchman to go unrebuked; and an evil, too, of such magnitude, as to justify this *courteous* Leader in denouncing you, Mr. Editor, who are at the bottom of it all, as a CURSE. And yet he would, in his *explanation,* have us believe that when he penned that admission, plainly avowing the Bishop to be the victim of a vindictive party, he looked upon the presentment as something which the Church demanded, and your course, as mainly instrumental in producing just that "auspicious" state of things which was essential to call forth the active energies of "men of distinguished purity and fearlessness" in the preservation of her honor, and, therefore, as resulting in a *blessing.*

With truth may we echo back, "the man is either deranged, or possesses less principle than any person connected with a (so called) respectable press of our country." A. B. C.

For the Churchman.

The Rev. Samuel Seabury.

Mr. Editor,—It has pleased Almighty God, in His wise providence, to take out of this world the soul of a venerated servant of His altar, of whom your peculiar opportunities of appreciating the worth and excellence, are the very reasons why you will probably be diffident of speaking of him as he deserves. Allow me a place in your columns for paying a heartfelt tribute to the memory of *your father, my old and valued friend,* and *the son of the first of our Bishops,* the Rev. CHARLES SEABURY.

My knowledge of him commenced in my boyhood, and goes back for a period of about forty years. For the last twenty-three years I knew him intimately. I can safely say, I never knew a man in whom were more thoroughly manifested *the essential traits of the Christian character.* From worldliness I can hardly conceive of one more exempt. He was too disinterested for the men of this generation. He adhered too faithfully to his baptismal vows, to fit his religion to the spirit of the age. He cherished too sedulously the grace of which his baptism made him a partaker, to fall into the snares which draw so many disciples from consistent allegiance to the Lord. The unspeakable blessing of his apostolic father's Christian instruction was not lost upon him. He was eminently true to the Gospel and the Church. He received both in the essential union in which God has placed them. He *took them from God,* as HE offers them to man. Humble as a little child, he sought only for the authority and sanction of, "*Thus it is written;* and be the mystery what it may, and be what it may the trial to the pride of the carnal mind, his meek and lowly spirit knew no other sentiment or feeling than, "*Speak, Lord, for Thy servant heareth.*"

Hence, he was thoroughly evangelical in all his views. No man more humbled under a sense of native depravity and personal sinfulness. No man more sensible of entire dependence on the merits of the great vicarious sacrifice of the Incarnate God. No man more truly, and with closer personal application, aware of the necessity of the renewal of the heart by the Holy Ghost. No man more humble, and more justified, in a trust that that renewal was his. No man truer to the genuine evangelical faith which leads to Christ, through his holy Church, its sacraments, its services, the ministrations generally of its priesthood, and the habitual personal piety, in private and social character, which God has appointed to be thus directed and fostered.

In consistency with, and as part of, these Christian qualifications, he was much valued and beloved, among his friends, for his cheerful, intelligent, and attractive social intercourse. His conversational powers, until increasing deafness necessarily curtailed the sphere of their exercise, will long be remembered by his friends. They brought from a mind well stored with events of past years, nothing but what interested, and much that charmed and instructed. His early recollection of his venerated father's friends, and long acquaintance with the progress of things in the Church, rendered him a peculiarly interesting and valuable companion to the clergy. He was one of the last of the links which bind together this generation, and that of the founders of the American branch of the Catholic body of Christ.

His CHURCH PRINCIPLES were those of HIS FATHER. This sufficiently describes them. They, of course, led him to CHRIST, *the head over all things to the Church.* He received of HIS fullness; and faithful unto death, the Gospel encourages us to hope that *he has died in the Lord,* and is therefore BLESSED. B. T. O.

For the Churchman.

Appeal in behalf of the Church of Christ at Racine, Wisconsin Territory.

Mr. Editor,—Whilst so much dread and alarm pervade the mind of very many of our most holy communion, lest Romanism, with all its attendant fallacies, should, ere long, become the dominant profession of the country, is it not surprising that efforts are not at once made to plant the banner of the Cross wherever openings present themselves, and where the Church is needed—which is especially the case at Racine, and in general, in the Far West of these United States?

On the contrary, it is well known that our Domestic Missionary Society is sadly crippled in her resources; withal, thousands of dollars have lately been sent across the Atlantic, while a neglected portion of our own country, in the West, are crying, like the Macedonians of old, "Come over and help us;" our Society is precluded from doing the good she gladly would adventure, and the wants of the household of faith but scantily provided for at home!

In the short space of five weeks since the Missionary left his flock and charge, timber and building materials have been collected at Racine, to erect a Roman edifice. Hence it is, that the emissaries of Papal Rome can erect superb and magnificent structures for the performance of her religious celebrations, and zeal and ardor mark her onward sway without check or hindrance, and the Church of the only true and living God must languish, gloomily languish, and contend with difficulties, yea, with manifold difficulties, and but few be found who do love the Saviour so well as to devote of their substance to build Him a synagogue!

There is, however, an humble Missionary in our midst, who, with a holy zeal in the Master's work, has come, even at this inclement season of the year, a distance, nearly, of seventeen hundred miles, to sound an alarm, to awaken to a sense of duty, and solicit aid,—not for himself, liberal and Christian friends, although he is suffering and sacrificing in the cause, but for a little flock in the far wilderness, who have been gathered into the fold of Christ, and may be kept within his pasture, if an appropriate place, wherein to worship Him, can only be provided for them.

The Rev. Ebenezer Williams, formerly a Presbyter of this Diocese, has the necessary credentials to affirm these facts, bespeak the confidence of the Church, and call forth her sympathies in his behalf. Only four hundred dollars are now needed to enable him to build a church of small but sufficient dimensions, for every purpose, until the parish shall have attained a larger growth, and can itself contribute to the erection of a more stable and permanent edifice; there being no building at Racine wherein he can at present congregate his people or hold a Sunday school. Therefore, desirous as he is to return to his post of duty, surely, a generous community, will not allow him to go back without accomplishing so great an object at so small an expense.

The knowledge of this fact will, it is to be hoped and believed, secure without delay from his more favored brethren in the Lord, the means required for the accomplishment of this important undertaking, so that the Missionary may at once return to his people, and they and he rejoice, in that the Almighty hath prospered his servant's way.

Donations will be most gratefully acknowledged, (even of an humble amount,) if left for the Rev. Ebenezer Williams, Missionary at Racine, Wisconsin Territory; at the office of the "Churchman," 161 Fulton street; Stanford & Swords, 139 Broadway; the Protestant Episcopal Sunday School Union, 20 John street; 21 Bond street; and at the Rev. Dr. Anthon's, Second Avenue, corner of Tenth street, New York. **

I cordially commend the above application to the household of faith. JACKSON KEMPER.

Dec. 24, 1844.

The Churchman.

New York: Saturday, January 4, 1845.

☞ **The Churchman**—Persons indebted to the Churchman, are requested to make immediate payment. Agents having funds in their hands will please remit to the Publisher without delay.

The following letter of Mr. Oakeley, which first appeared in the English Churchman, is said to have excited considerable sensation in England. The editor of the Churchman's Newspaper, who is a very decided supporter of the English Establishment, and who not only disclaims, but frankly and strenuously opposes Mr. Newman, Mr. Ward and Mr. Oakeley, and others of the English Church on all those views which are beyond his own point of agreement with the Roman Church, (or rather we should say beyond the limit of agreement which he conceives the English Church to allow,) in the course of an extended review, strongly disapprobatory of Mr Oakeley's letter, introduces the following comment:

It is evidently put forth just now with the view of removing the uneasiness occasioned by the report that Mr. Newman, and others of the same school, were about to make a simultaneous apostacy to the Popish schism; and also of making known the reasons which influence them to remain where they are. Whether or not this document will be generally successful in removing that uneasiness, it is not for us to say; but we can say for ourselves, that having read it with more than ordinary care, we have now more confidence in their intentions of remaining members of the Church of Christ than we previously entertained.

Such an opinion, from an able and determined opponent on the spot, would go far to confirm, if confirmation were needed, the impression which we have all along entertained, that no secession, in the quarter alleged, from the English Church, is at present contemplated, or like to be contemplated, unless the English Church herself shall, in an evil hour, abridge the Christian liberty which she now concedes.

We give the letter ourselves simply as a document of public interest, and as a means of letting the reader see the exact position of a certain party in the English Church, more remarkable, as we understand, for strength than for numbers. In regard to the opinions expressed, and the line of argument adopted in it toward the Roman Communion, we may, perhaps, while disclaiming responsibility for them, be permitted to remark, that we believe them *to be honestly entertained as satisfactory* by the party advancing them. The arguments by which *e.g.* the Churchman's Newspaper defends communion with the Church of England do not satisfy *e.g.* the Record; why, then, should it be thought strange that the arguments of the former are not more satisfactory to Mr. Oakeley? Or why should more be expected of Mr. Oakeley than is expected of the Churchman's Newspaper, *viz.* to assign such arguments for his present position *as are satisfactory to himself?* Romanists, in pressing upon us communion with their Church, agree in their position, but differ very widely in the arguments by which they defend it; and we surely cannot expect greater, or even nearly as great unanimity in the support of a negative as of a positive proposition.

We have been much accustomed to take a common sense view of this subject. Here are a small number of men among us who think more favorably of the Communion of Rome than the generality of their brethren. Still they are so far from being desirous to join the Roman Communion, that they think it a duty and a privilege to remain in the Church, and to devote to her their life and labors. Why deny them the boon which they ask? Why seek to expel them from the Church? If they are in error, expulsion and harsh treatment will neither cure them nor eradicate their errors; but, on the contrary, will be the sure way to confirm them in their errors, and to propagate the errors themselves; not only because it will awaken a sympathy in their favor, but also because it will look like attempting to put down by authority views which you cannot restrain by the force of truth. Besides, they who maintain these views are most remarkably devout, self-denying and laborious men, and even if you are willing to punish them for their opinions, is it right to deprive the Church of their services? Never, we believe, since first it was given, was the advice of Gamaliel more opportune or more promising, if followed, of happier results, than in relation to those persons, if such there be, in our American Church, who adopt precisely the line of argument pointed out by Mr. Oakeley and Mr. Ward; and the weaker and more preposterous their arguments seem to be, the more reason for opposing to them no other weapons than those of truth and patience.

We have said more than we meant to say when we began to write; but having said so much we cannot forbear adverting to one point more, on which, if we should enter largely into the subject, we should lay great stress. The point we mean is, that the contest with the Roman Communion is made by such men as Mr. Ward and Mr. Oakeley, to be

mainly a strife in devotion and good works, in love to God and love to man. Convince the Romanists, they say, that yours is the better and more scriptural communion, by excelling them in the fruits of love and sanctity. Now we do not say that no other controversy with Rome is needed, or that none other may be profitably waged by those whom the Providence of God may raise up for the purpose, but we do say that *this* is a way of controversy which can injure no man, but which must do good,—great good,—a good extending far beyond the sphere of those who are immediately concerned in it. For our own part we should account it one of the most distinguishing marks of God's favor to His Church, and an occasion of the deepest and liveliest gratitude if we could see—which we do not expect—such a revolution in the annals of theological controversy.

From the English Churchman.

Reasons for not joining the Roman Communion.

[The writer wishes to observe, that the epistolary form into which the following remarks are thrown, whether or not suggested by real circumstances, is, as here exhibited, purely imaginary, and adopted merely with a view to freedom of composition; also, it is hardly necessary to say, that the remarks themselves profess no more than to set forth in a popular shape, an argument which has been handled with incomparably greater power, though in a more abstract way, in Mr. Ward's "Ideal of a Christian Church," and, to a certain extent, also, in Mr. Newman's "Sermons on Subjects of the Day."]

To a Roman Catholic Friend.

. . . . You ask me, why I do not at once join your Church, and you urge, that I am bound to such a course by the extent of my love and veneration towards her.

I will answer your question very briefly; I *cannot.* I am, as at present minded, as incapable morally of such an act, as I am physically unequal to flying, or performing any feat of bodily strength above my powers. You will, I fear, set down this repugnance to some grievous and alarming spiritual blindness. I humbly trust, that this is not the true account of it; I think that it is not; at any rate I am infinitely surer that I am not justified in leaving my communion, than that you, and those around you, are in the right in your estimate of my duty. And this must suffice to determine my course.

If you tell me that I am acting upon some private and groundless view, and against all the great authorities of the Church in different ages, I must reply, that my conviction is not groundless, however I may, and probably shall, fail to satisfy you of the validity of its grounds. As to the abstract theological question, How far sacramental privileges are attainable in a Church out of communion with the great body of Christendom, and especially with the Roman See, I have not learning of my own to discuss it; and am obliged therefore to go by the judgment of theologians. By those of your communion I am told, that the actual state of the Church of England, at once claiming Catholicity, and neither in active communion, nor even so much as in hearty sympathy (speaking of it as a whole) nay, rather, as respects a large body of its members, even in hostile conflict, with Catholic Christendom, is an anomaly, which, so far as it has existed at all in former ages, has existed but to be denounced. And I cannot deny that the same opinion seems to be gaining ground among the greatest divines on our own side. Yet bear with me, if I must continue to regard such an argument as somewhat dry and technical. Every age of the Church has surely its own especial and characteristic *phenomena;* and, even supposing that the Catholic Church had formally *decided* the question at issue, one way, with respect to the first fifteen, or the first eighteen centuries; (which I apprehend would be a great overstatement of the fact,) still this does not prove that, until she so decrees with respect to the three latter, or to the present, we are at liberty to assume what her fiat would be. I say, then, that even your Church has not authoritatively determined the case of the Church of England, especially in its existing aspect. I deny not that the *opinion* of the majority (yet only of the majority) of your clergy is against us; still I am not bound to accept that judgment, however general, as the adequate exponent of your Church's mind, till it comes before me with a distinct authoritative *ratification.* Let the Holy See apply itself with its wonted vigor and profound spiritual sagacity to the wonderful and unprecedented fact which Europe has exhibited since the sixteenth century, of whole nations professing Christianity, yet apart from the Chair of St. Peter; let it investigate especially the case of the Church of England, and receive and sift the evidence producible in favor of the Christian, nay, even of the Saintly graces which have thriven, and are actually thriving within it; and a decision which should be founded on an inquiry so conducted, would undoubtedly be entitled to the gravest consideration on the part of all those who bear in mind with what breathless expectation the formal acts of the Roman See have ever been awaited, and with what dutiful attention received by the Church at large.

To confine myself, then, to one, and that the most interesting, part of this great fact to which I have just adverted. The case of the Church of England, and especially at the present moment, is surely in this respect singular; that, whatever other notes of Catholicity are lacking to us, one there is, and that of all others the most impressive to the *conscience,* which our Church seems to force upon us with even irresistible power—the note of Sanctity. *You,* at least, have not to be told, that sanctity is a quality, not merely higher in degree, but other in kind, than ordinary Christian goodness. No one, for instance, can read such a work as Butler's "Lives of the Saints," without feeling, that the very best men who have been produced under merely Protestant systems, (and I should be disposed to add, even in the Church of England till quite of late,) have exhibited, after all, a different *kind* of religious excellence, as well as an inferior degree of it, to that which appears in the "burning and shining lights" of your communion. But it is no less strongly impressed upon the hearts and consciences of many of us, that our Church however barren of this especial and choicest product in other times, has, within our own experience at least, put forth essentially the same fruit with yours; and that in a way rendered all the more conspicuous and wonderful by those very disadvantages of our condition upon which, to *you* at least, I need not expatiate. *Now, if there be a kind of Christian goodness altogether especial, and, as it may be called, heroic, which, according to all experience, is the gift of God conveyed through the Sacraments; and if, moreover, this peculiar gift and token of sanctity has been in our own age vouchsafed within the Church of England, it forces the conclusion, that, of God's immense bounty, the grace of the Sacraments has, in this instance at least, however contrary to rule and seeming precedent, been permitted to* overflow *the boundaries of the united Catholic Church.*

I am here, you will observe, arguing, for the moment, upon those formal, public, and strictly ecclesiastical grounds which your Church especially recognises. I am content to take upon trust that the mere patristic and historical view tells on your side.* Still, surely, it is the very prerogative of the Christian Church, as a *living* body, not to go by dry precedents, but to deal with existing facts, or at least to interpret and modify precedents according to the ever shifting exigencies of the time being. And, therefore, if there be, as we cannot but feel, something peculiar and mysterious in the appearances of the Church of England at this moment, your theologians ineffectually urge precedents against us, till they have accounted for a phenomenon, which, on the very principles of your Church, is no less an exception to general rule, than the confessed singularity of *our* ecclesiastical position.

Of course, this note of sanctity is one, which, from its very nature, will be indefinitely more arresting to ourselves, than to those at a distance; or rather, forasmuch as Christian saintliness is essentially a hidden life, and only manifests itself at all because it "*cannot* be hid;" such an evidence will present itself at once with even overwhelming force to near eyes, and often with little or none to those removed.

And this I take to be the great justification of your theologians; they have absolutely no notion of the work which is carrying on within our Church, and so must needs decide without book. What I confess *does* surprise me is, that those can so easily dispossess themselves of the effect of this particular token, who have lived up to a certain time, if not in the very presence of it, at least within the more immediate range of its influence.

I confess to you, then, my dear ——, that while this gracious and heavenly light encircles me, I cannot help its penetrating me; and that it keeps me where I am, as by a kind of holy spell. I do not deny, indeed it is as a direct consequence from what I have said—that, in such measure as it pleases God to withdraw this token of His presence from us by calling out of our English Church those whose lives go to constitute it, my faith in our position must be *pro tanto* seriously disturbed. Yet, after all, that saintly persons should leave our communion at last, does not make it the less remarkable *how their saintliness has been produced and sustained so long within it.* And, for myself, I own, that I should require very overpowering proof to give me the same certainty of the fact, that a particular individual had acted rightly in leaving us, as I possess (in certain supposable cases) respecting the other fact, viz. that he had been living a life of sanctity *up to the time* of such his change. And even, at last, the instance in question would be but one of its class: though, of course, it might be an extreme, if not even a decisive, one.

Yet again; over and above this particular note of sanctity, which strikes many of us in common, there will remain others of a more directly private and personal nature, which, while they are hardly at all *presentable,* (so to say,) in public discussion, are yet to individuals, and, as I cannot but feel, rightly, persuasive in a very high degree. To put a case:—A person who had previously been more or less perplexed by the actual state of our Church, and at the same time impressed and actuated by the strongest doctrinal sympathies with the Church of Rome, is attacked by an alarming illness. His mind is awakened by it to new and serious thoughts of death and judgment, as possibly even imminent realities; and, I am supposing also that, in the midst of whatever special misgivings, he has no reason to doubt his own general purity of intention. Now such a person has, I think, good reason for humble trust that God would not leave him, in a matter directly affecting his eternal welfare, under some grievous and perilous delusion. Yet what, if any other anxieties which press upon that person's mind should be accompanied by a calmness, hitherto unknown, on the prospect of dying in the communion of the Church of England, and this, too, in connexion with even an increasing, because more and more experimental, conviction of the utter and miserable shortcomings of our own Church, as compared with the Roman, in matters relating to the conduct of the spiritual life? I put this as but a supposable case. You will, however, judge from the circumstantiality of its details, that I have reason for knowing it to be a real one.

Moreover; where no unequivocal sign points to your Church as the proper home of a Church of England Christian, such an one is surely not only at liberty, but bound, to let his imagination range in forecasting, and even vividly picturing to itself, the possible *consequences,* as far as he personally is concerned, of so awful and irretraceable a step. What, for example, if, through the weakness of nature, he should mistrust his power of bearing up under the dissolution, or at least the loosening of all intimate ties, whether domestic or social, which difference of communion might be expected in theory, and is actually found in practice, to entail? What, if some terrific vision should present itself to his mind, of a possible struggle, when too late, of duty with feeling, or rather of duty with duty; the obligation to steadfastness with that of natural affection, or of obedience to authority with that of deference to the voice of conscience? One most fearful warning, at least, has been vouchsafed us, in these latter times, of the danger of a precipitate and ill-considered change of communion. Again, I can fancy a person continuing rightly in suspense under this sort of dilemma: "If I join Rome, shall I attach myself to her communion at home or abroad? If at home, am I at once prepared to fall in with the ways of English Roman Catholics, or have I any good prospect of being able to withstand them, and yet continue a dutiful member of the Church? If, on the other hand, I cast in my lot with the foreigners, is it plain that I am right in expatriating myself, seeing that God has planted and nurtured me in English ground? How know I that national peculiarities, which have become a part of my being, may not seriously, sooner or later, clash with the feelings of my new associates? that I may not find myself among brethren who cannot feel for me, or under directors who will not understand me?" Of course, all such thoughts, in a case of manifest duty, would have to be treated as mere sinful temptations; but where duty is not plain, they may even be regarded as providential notices to pause.

The consideration to which I have just adverted, that namely of the present aspect of Roman Catholicism, and in our own land, is one too important to be lightly passed over, since it undoubtedly operates in the way of repulsion on the one side, as the sanctity apparent in our Church is calculated to draw us towards her on the other. If it be a duty to join the Church of Rome at all hazards, then, of course, we must make a plunge without looking before us; but in the mean time, we are naturally fearful of leaving those whom we know and venerate to throw ourselves among those of whom we know but little, and who, at best, have established a claim rather to our respect and sympathy, than to that deep and awful love which the graces in operation around us are felt to inspire. Doubtless, this difference of feeling is to be partly explained by the difference in our opportunities of knowledge. Yet, after all, to speak very plainly, we seem to miss in the great body of English Roman Catholics, those especial qualities which we are accustomed to regard as the peculiar fruits of the Church—tranquil faith, high devotion, penetrating wisdom, shrinking humility, deep considerateness. We grieve to see your Church, the guardian of the Faith, and the Mother of Saints, the Church of St. Ambrose, of St. Bernard, of St. Ignatius Loyola, of St. Alphonsus, degraded among ourselves to the rank of a mere sect: and this, not only by the accident of its position, (which were its misfortune, not its fault,) but through the conduct, nay, and with the acquiescence, of its children. We see it in its actual manifestation among ourselves, stooping to all kind of low and unworthy ways; fraternizing with misbelievers, setting traps for proselytes, truckling to the base spirit of the world. And we feel the less scruple in commenting freely upon these sad defects, because in so doing we but speak the language of its own more honored members. Now, could we but also see your authorities making head against these corruptions, or those who have gone over from us to you, apparently able (at least in their own practice,) to withstand them, you cannot doubt that our sympathies would rather spring forth towards our Roman Catholic brethren in England, than wait to be reluctantly elicited. But, as it is, seeing evil rife, if not dominant, and those who demur to it powerless to correct it, we cannot but dread the prospect, in our own case, of being sucked into that unsightly vortex, or finding ourselves among those crippled protesters; and thus of becoming either helpless victims of an uncongenial system, or of exposing ourselves, not unnaturally, nor altogether undeservedly, to the taunt, "This one fellow came in to sojourn, and he will needs be a judge!"

Do not suppose me to depreciate the unspeakable blessedness of union with the whole Catholic Church. It is, as you well know, the nearest and dearest wish of my heart, that we may all come, in God's good time, and in His own appointed way, to be one. But I dare not forestall that time, nor prescribe that way. And I am sure that, as respects the lowest and unworthiest of those who pray and labor for that blissful consummation—I am sure that, as respects myself, those blessings which I so ardently desire, and which you so feelingly describe, would be no blessings to me, were I to seek them otherwise than by the road which conscience points out. .

And again, you will understand me to speak with reference to the present only, for with it alone I am concerned. My argument having been throughout grounded, not so much upon the abstract tenableness of our ecclesiastical position, (into which, as an unlearned person, I do not feel myself competent to enter,) as upon what may be called the moral and popular evidence for our Church, would not, I must acknowledge, in itself, serve me with grounds of steadfastness in our present position, under all conceivable, or, as many may think, very possible, and even imminent, contingencies. But my one question is, Why should I leave my communion? And this question I am content to answer for to-day, without going on for the morrow, about which it is better not to "take thought." If you remind me that events of the most startling and critical aspect are happening or threatening around us, with a rapidity of succession which almost takes one's breath away, so that it was never harder than at this moment to tell what "a day may bring forth," this I must needs acknowledge. Yet what is this to me, *till* that particular emergency arises, which seems like a providential call to "depart hence?"

I must look, I repeat, to myself, and to things as they are, not as they may be. Why should I join the Roman Church? I have a place to fill, and a work to do, in the Church of England; with more privileges than I use, and more happiness than I deserve. I have kind superiors, holy guides, a dutiful flock, edifying freinds. Why should I, with no summons from without, and no motion from within, thanklessly and presumptuously (as I should feel it) but, in any case, gratuitously, cut the cords which fasten me to my present anchorage, to drift away, I know not whither, to strike, it may be, on some rock of doubt, or to be stranded on some island of desolation?

But again; while it is not for us to speculate upon the course of Divine Providence with respect to our Church, nor wise and well, in days like these, to plight our troth, by an irrevocable vow, to a communion which possesses so little of external safeguard against the inroads of heresy, and uses even less than it possesses, it would be ungrateful to close our eyes against the actual signs of promise which surround us. Our Church has this, among other points of similarity to the Church Catholic, that it is continually *on the verge* of a crisis, which yet some good hand interposes to arrest. It never "*is,*" but always "*to be*" crushed. Wherever good angels resort and company, there evil angels will also be on the alert; and our Church, especially of late, has shown like some such favored haunt or privileged arena. And here we are, after all our alarms, nay, and all our real perils, certainly in no worse predicament, as respects the power of witnessing to Catholic truth, than three years back; and, if not in a worse state, then, surely, in a better. It is every thing to gain time, if we gain nothing else. This, however, is to state our blessings at a great disadvantage. Only consider what has been said and done in our Church since 1840, without formal condemnation, or serious check! Think of the "British Critic," of the "Sermons on Subjects of the Day," of Dr. Pusey's recent Preface to Surin, or, again, of that wonderful book, the "Ideal of a Christian Church!" What signify insulated protests and inoperative manifestoes, so long as the Church of England is tolerant, with whatever reluctance, of those remedial efforts, which, if they do not fatally convulse her, *must* raise her to a state of vigorous health absolutely without precedent in her Reformed annals.

And now for a word in conclusion, on recent conversions. Those who have seen good to quit our communion for yours, have it, doubtless, in their power to do great things in the way of renewing our amicable relations with your Church; and thus of hastening that external union, which, so it could be effected without injury to conscience, most English Churchmen would, I suppose, agree in desiring. But will your new members receive a hint or two from a sincere friend? Their peculiar work in the wonderful and complex economy of which we are subjects, would seem to be especially that of *mediation.* With you they are now connected by spiritual, and, not unfrequently, still with us by natural and social, ties. Their past experience of our religious system might render them, one would think, in many special ways a valuable acquisition to you, while by the continued exhibition, in their own persons, of those graces which may be expected to flow from the increased nearness to God in His Church which they feel themselves to have attained, they would do more in the way of winning upon us, than by a thousand efforts of a directly controversial sort. We *know* all they would say; and by saying it out of season, they do but tend to prejudice their influence with us. Let them, however, be assured that our eyes are anxiously as well as lovingly, upon them. Let us see, then, as time proceeds, that they are not less, but, if possible, even more, humble, gentle, patient, self-denying, considerate, than when we knew them amongst us. Let it be brought home to us, that Rome has ripened the fruit which budded, and blossomed, and set, in England. And let them not thanklessly turn round upon their first Mother, as though it had been gall, and not milk, which they have all the while been sucking in at her breasts. Let them bear in mind, (as another has observed,) that of the hundred steps of doctrinal development and spiritual progress by which they have reached what they describe as their present height of blessedness, the former ninety and nine were surmounted before they left us. Till they satisfy us by acts, and not by mere assurances, that they have gained by that step which is our great loss, they cannot wonder that our pain at their estrangement from us should be aggravated by some natural anxiety; by an anxiety, which no confidence in the purity of their intentions, and no consciousness of our own (it may be) immeasurable inferiority to them in all spiritual attainments, can wholly preclude, so long as our respective views of duty, in the most momentous of all questions, are, for the time at least so seriously at variance.

That God may give us all grace to "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life," is, as you know, the daily prayer of our Church. . . . . . .

FREDERICK OAKELEY.

Margaret street, London,
Nov. 18, 1844.

* However such cases as those of St. Meletius of Antioch, (*vid.* British Critic, Jan. 1840, Art. 3,) who was actually *canonized,* although he died out of the Communion of Rome; and again, of our own northern Saint, Aidan, who has at this day his place in the Breviary, although he seems to have lived and died even in *conscious* schism, (*vid.* Collier, and Baronius, ad ann.) require to be distinctly met by Roman Catholic controversialists.

Church Journals.

We are happy to be supported by the Christian Remembrancer in the views which we have often expressed on the style of writing proper and allowable in journals:

Upon the justice or injustice of this hacknied charge our subject does not properly lead us to remark. Nevertheless, we are tempted to say a few words. In the first place, there seems to be a confusion in the writer's mind between "anonymous" and "irresponsible." We deny that anonymous writing—at least when periodical—is in any sense "irresponsible." We certainly do not ourselves feel any exemption from res ponsibility—we acknowledge a responsibility to the character of the Journal in which we write, to the Church, and, above all, to God, the Judge of all—though we are free to admit, at the same time, that we do rejoice in reflecting that our name will not be known to Mr. Montgomery, lest we should be so denounced in "Percy Chapel," that one of the excited "hearers" should feel "a call" to avenge himself by brute violence upon our head. But it is not demonstrable that more truth is spoken, and with less respect of persons, under this system than under any other? Do we, in point of fact, use the same sincerity in speaking one to another? When do we hear one man venturing to correct another to his face? And further, are not arguments which have no name to back them more likely to be weighed impartially than when the mind is biassed either for or against them by a preconceived opinion of the writer? When persons speak of this kind of writing being irresponsible, it only proves, we think, that *they would use it so* if they had the opportunity. Happily, however, the conductors of our higher Reviews and Journals entertain a different view of their responsibilities; and though it may be humiliating to the self-love and vanity of a large tribe of authors that truth should in this way reach their eyes and ears, we do not scruple to express a hope,—a hope founded on the highest morality and purest reverence for truth,—that this form of writing may continue among us. Upon the same principle, we conceive it by no means difficult to defend the use of ridicule and sarcasm, and that kind of censure of individuals which is often called personality.

For the Churchman.

Mr. Editor,—By inserting the following you will oblige an old friend and subscriber:—

A notice was given in your paper that service would be held in the German Church on Christmas eve; the writer of this accordingly attended, and was most agreeably surprised by the state of things. The service was entirely in the German, and all the responses were regularly made, and with great apparent earnestness. The sermon by Dr. Cruse was an excellent one, and admirably suited to the occasion. An address followed, of a most interesting character, by Bishop Smith. The Sunday scholars sang an anthem in German with great accuracy and good taste. Much praise is due to their music teacher for their proficiency, as most of them appeared very young. The Sunday school, we were told, is in a flourishing state, and numbers, more than two hundred, under the superintendence of Mr. Cooke, one of the wardens. Although the arrangements are as yet on a small scale, still we found them comfortable. The chancel is in exact accordance with olden times, and for a temporary fixture, uncommonly well arranged. The green wreaths of the season were not forgotten, but disposed with neatness and good effect.

The exertion now making to render the Episcopal Church accessible to the Germans, cannot fail of success, and we heartily pray and trust that what we saw in this solitary German congregation may extend, and be the means of founding many others to the glory of God. CLERICUS.

For the Churchman.

At a meeting of the Vestry of Grace Church, Canton, St. Lawrence County, on Monday, December 23, 1844, a communication, addressed to the Vestry from the Rev. F. J. Hawley, resigning his office of Minister of this Parish, being read, it was thereupon

Resolved Unanimously, That while we accept the resignation of the Rev. Mr. Hawley, we cannot but deplore the affliction which impels him to this inevitable result. That we have, until his resignation was received, cherished the expectation that a sea voyage and travelling in Europe would have completely restored him not only to his health, but to his great usefulness in this Parish. We still hope, that by passing the winter in a milder climate, he may be restored to perfect health; and we shall not cease to pray for his recovery. In tendering to him our sincere and hearty thanks for his services, we also feel great satisfaction in adding our testimony to the great zeal, kindness, and ability, which has invariably marked all his ministrations while in charge of this Parish.

R. N. HARISON, *Warden.*
FRANCIS L. HARISON, *Clerk.*

Clerical Changes.

The Rev. Fletcher J. Hawley has resigned the charge of Grace church, Canton, St. Lawrence county, and is residing in New York, where he desires his letters and papers directed.

The Rev. W. D. Wilson, having removed from Windsor, Vt., and taken charge of St. Thomas's church, Bath, Steuben county, Western New York, requests that letters and papers for him may be addressed to the latter place.

We would recommend all who wish a very convenient "Daily Memorandum Book" for the present year, to call at Frances & Loutrel's, Manufacturing Stationers, 77 Maiden Lane, between William and Gold srreets.

To Correspondents.

The letter of Dr. H. M. Mason in our next.

HULL.—The restoration of Holy Trinity Church, one of the finest parish churches in the kingdom, is now proceeding briskly. The unsightly galleries and pews are being taken down, and a general clearance is being made of those other innovations which so sadly deformed the sacred edifice. The chancel is now appropriated for the performance of divine service, being filled with open seats for the congregation; with reading desks, &c., for the officiating ministers. The chanting of the service has been considerably extended since the removal to the chancel, and it affords a striking illustration of the simplicity of our choral service, when properly directed, that it can be so efficiently performed as it now is in this church, without the aid of an organ. Much credit is due to the respected vicar and his worthy curate, the Rev. Mr. Atthill, for this return to so beautiful and impressive a mode of celebrating divine worship, according to the ancient ritual of the Church.—*Hull Packet.*

FALL OF THE DOME OF A CHURCH.—The Abbe Cros, of Cette, at the moment of the late storm in that town, was looking from the tower of his church at the weather. He saw a black cloud, which he at first thought proceeded from a steamboat; but perceiving vessels dashed together, and the roofs of houses torn off, he hastened to descend. He had not reached half way down, when the dome fell behind him, and burst in the roof of the church.—*Ch. Newspaper.*

Died.

At Setauket, L. I., the Rev. CHARLES SEABURY, Rector of Caroline Church, in the 75th year of his age.

On Tuesday, December 24, 1844, WILLIAM HENRY, only son of Lieut. Jno. O. Freeland, R. N., and Mary E., daughter of Reuben Spencer, Esq., of this city, aged nearly 14 months.

Departed this life, on the evening of the 20th of November, "having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with God, and in perfect charity with the world," Mrs. MARY WILSON, wife of H. Wilson, Esq., of Portsmouth, Va., leaving a most affectionate husband, and a devoted family of twelve children, and a large circle of friends and acquaintances, to mourn her early departure from them.—*Banner of the Cross.*

Calendar.

January.

5. Second Sunday after Christmas.
6. The EPIPHANY, or the Manifestation of Christ to the Gentiles.
12. First Sunday after the Epiphany.
19. Septuagesima Sunday.
25. The Conversion of St. Paul.
26. Sexigesima Sunday.

February.

2. Quinquagesima Sunday, and the Purification of St. Mary the Virgin.
5. The First Day of Lent, commonly called ASH-WEDNESDAY.
9. First Sunday in Lent.
12. }
14. } Ember Days.
15. }
16. Second Sunday in Lent.
23. Third Sunday in Lent.
24. St. Matthias the Apostle.

Diocesan Record.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

First Sunday after the Epiphany, January 12, Christ Church, *New York.*

Sexagesima Sunday, Jan'y 26, St. Stephen's Church.

Quinquagesima Sunday, and Feast of the Purification of St. Mary the Virgin, February 2, Grace Church.

Second Sunday in Lent, February 16, St. George's Church.

Fourth Sunday in Lent, March 2, Zion Church.

Fifth Sunday in Lent, March 9, St. Mary's Church, *Brooklyn.*

Sunday next before Easter, March 16, St. Philip's Church, *New York.*

First Sunday after Easter, March 30, St. Luke's Church.

Second Sunday after Easter, April 6, St. Thomas's Church.

Third Sunday after Easter, April 13, All Saints' Church.

Fourth Sunday after Easter, April 20, French Church du St. Sauveur.

Fifth Sunday after Easter, and Rogation Sunday April 27, Calvary Church, *Brooklyn.*

Notices.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,

The MISSION CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

ST. PAUL'S CHAPEL.—Sunday evening, January 5th, a Sermon will be preached and a collection made in behalf of St. Simon's (German) Church. Sermon by the Rev. C. F. CRUSE, D. D.

Thirty thousand Germans, it is estimated, are now living in this city without religious instruction. In the permanent establishment of St. Simon's, it is hoped that many will be induced to embrace our Holy Faith who would otherwise live and die without a knowledge of the Gospel. All in favor of this object are invited to attend. Service to commence at 7½ o'clock.

ST. BARTHOLOMEW'S CHURCH.—To-morrow Evening (Sunday, January 5th) a Sermon will be preached in this church by the rector, the Rev. LEWIS P. W. BALCH, and a collection made in aid of the funds of St. Simon's (German) Church. Service to begin at 7½ o'clock.

The Rev. Mr. Balch, according to a notice given, had intended to preach in behalf of the German Church about two months ago, but the afflictive bereavement which occurred in his family at the time made it necessary to defer the appointment, and the present notice is for the same object as the former. It is hoped that the friends of this benevolent undertaking for the destitute portion of our German population, will be encouraged by a general attendance. Jan. 4.

☞ The Rt. Rev. L. S. IVES, D.D., Bishop of North Carolina, will deliver a Sermon to the YOUNG, in the Mission Church of the Epiphany, in Stanton street, between Essex and Norfolk sts., on Sunday evening. Service to commence at 7 o'clock. Jan. 4.

THE CHURCH OF THE REDEMPTION in Sixth street, between Second and Third Avenues.—A Course of Sermons to the Young will be delivered in this Church on Sunday Evenings, principally explanatory of the doctrines and usages of the Church. Service to commence at 7½ o'clock.

BOOKS FOR SOLDIERS.—The subscriber now performing the duties of Chaplain at Governor's Island, is anxious to collect a suitable Library for the use and instruction of the Troops at the Post. Any contributions to the same in money or books will be thankfully received and faithfully appropriated.

d21–4t JOHN MCVICKAR, 8 Columbia College.

CHURCH DU SAINT-SAUVEUR, (corner of Nassau-street and Park Row.)—By a decision of the Vestry of this Church, and in compliance to the request of the congregation, the evening service and preaching will henceforth be in English: beginning on the 15th inst., at 7 o'clock.

P. S.—The morning service and preaching will continue to be in French, as formerly.

Dec. 14. C. H. WILLIAMSON.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
Dec. 1844. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
Dec. 1844. 296 East Broadway.

Acknowledgments.

DOMESTIC MISSIONS.—Since his report of the 24th inst, the Treasurer has received the following additional contributions in answer to the Appeal of the Western Bishops:

From St Mark's ch, New Canaan, Conn, per J A Sparks, $3 75; Christ ch, Belleville, N J, $7 90; St Paul's ch, Suffolk, Va, $10; All Saints' ch, N Y, S S Christmas offerings, half, $5 15; St Paul's ch, Waterford, Michigan, $7; Trinity ch, Princeton, N J, $20; St James's ch, Derby, Ct, $35 24; Christmas offerings, S S, do, half, $1 03; 3 little children of St James's ch, Goshen, N Y, $1; St Paul's ch, Louisville, Ky, per Rev J B Gallagher, rector, $120; Christmas offerings of the S S of St Bartholomew's church, half, $5 25; Trinity ch, Rutland, Vt, half, $10; Christ ch, Guilford, Ct, half, $7; Zion church, New York, $20; St Michael's ch, do, $15 64. Total amount, $268 96.

THOMAS N. STANFORD, Treasurer,
December 31, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 18th inst, has received the following sums:

From S school of St George's ch, Astoria, L I, for education of John W Brown, Africa, $20; Mrs Jacob Shatzel, of St John's chapel, for China Mission, $50; Miss Banyer and Miss Jay, for China, $100; do, do, $100; through Rt Rev Bp Southgate, from St Stephen's ch, Portland, Maine, for Constantinople, $12 50; parishioner of do, for do, $5; R P Williams, of St Louis, Mo, per C N S Rowland, Esq, $5; Mrs John Rider, Portsmouth, N H, for Africa, $10; China, $10; St James's ch, Poquetanock, Ct, $1; Christ ch, Watertown, Ct, $33 87; Trinity ch, Martinsburg, Va, for Africa, $7 50; China, $7 50—$15; Mt Zion ch, Hedgeville, Va, for Africa, $2 50; for China, $2 50; through T C Butler, Esq, from S school of Trinity ch, Geneva, W N Y, for Ch at Houston, Texas, $20; Citizens of Geneva, for do, do, $6; Grace ch, Lockport, $2; a communicant of do, for Africa, $1; for Greece, $1; S school, St Mark's church, Le Roy, for Africa, $2 95; do, 85 cts—$3 80; Trinity ch, Utica, 71 cts; St Paul's ch, Syracuse, $14 25—the above remitted by Charles Seymour, Esq, Treasurer of Diocese of W N Y; a friend to Foreign Missions, Portsmouth, O, per Rev Mr Wing, Gambier, $10; through Charles Seymour, Esq, Treasurer of W N Y, St Mark's ch, Le Roy, for Ch at Houston, $19 25; Grace church, Utica, for do, $200; All Saints' ch S S, Christmas offering, half, $5 15; monthly offerings of St Paul's ch, Norwalk, Ct, per Rev Dr Meade, $21 85; Christmas offering, S school, St James's ch, Derby, Ct, half, $1 03; St Paul's ch, Louisville, Ky, per Rev J B Gallagher, rector, $90; S M, for Africa, $10; for Constantinople, $8; general, $7—$25; Ladies' Missionary Society, Emmanuel ch, Brooklyn, L I, for Miss Rutherford, Africa, per Mrs G Hastings, $30; St Mark's ch, Warren, R I, per Rev G W Hathaway, for China, 10; for education of G W Hathaway and Julia Ann Brown, Africa, $40—$50; Christ ch parish, Guilford, Ct, half, $7; from Ch of Ascension, New York, by the rector, from B R Winthrop, for education in China, in completion of the annual pledge of $750 for 30 scholarships, for 1844, $50; from Master William A Seaver, Batavia, W N Y, 50 cts, for China. Total, $727 91.

The Treasurer regrets to state that the amount of receipts for some weeks past has been entirely inadequate to meet the demands made upon the Treasury, and begs that aid may be afforded without delay.

J. SMYTH ROGERS, Treasurer,
New York, Dec. 31, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Church of Nativity, Rev C Clapp, $5; Christ ch, Marlborough, Ulster co, by S Hawksley, a lay reader, $8 85; Jabez W Hays, annual, $3 50. Total amount, $17 35.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, December 31, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.- The treasurer thankfully acknowledges the receipt of the following sum:—

From a life member, $20.

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, December 31, 1844.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 24th inst, viz:—

From Grace ch, N Y, Rev Dr Taylor, rector, $200; "Young Men's Association" of Christ ch, Brooklyn, Rev Dr Stone, rector, $15; St George's ch, Newburgh, Rev Dr Brown, rector, $22 25; Christ ch, Oyster Bay, Rev E Harwood, $3 05; Zion ch, New York, Rev Wm Richmond, rector, $15; Church of the Nativity, New York, Rev C Clapp, rector, $4; St Paul's chapel, New York, Rev Dr Berrian, rector, $116 77; St Peter's church, New York, Rev Dr Smith, rector, $32 86; Church of the Redemption, N Y, Rev I Pardee, rector, $5; Trinity ch, Ulster, Rev H Adams, rector, $4 70; Christ ch, Manhassett, Rev James P F Clark, rector, $5 50; St Paul's ch, Glen Cove, Rev James P F Clark, rector, 98 cts. Total amount, $425 11.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Dec. 31, 1844. 55 Water street.

ST. LUKE'S CHURCH, RACINE, WISCONSIN.—Bishop Kemper acknowledges from the Misses Hamersley, $5, for St Luke's ch, Racine, Wisconsin Territory.
Dec. 31, 1844.

The Rev. Ebenezer Williams, (Missionary,) gratefully acknowledges, from the congregation of St Paul's ch, Sing Sing, for St Luke's ch, Racine, Wisconsin Territory, $28 56; also, from the Young Men's Association of Christ ch, Brooklyn, L I, $ ——
Jan. 2, 1845.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor.

From T K, $5, by the hands of Stanford & Swords; from H L, $10, by the hands of T C Butler, Esq.

Further donations are much needed, and will be thankfully received, if left with Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; James A. Sparks, Esq., 161 Fulton street; or with the Missionary,

BENJ. EVANS, 23 Hamilton street.
New York, December 31, 1844.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From H L, for the poor, by T C Butler, $10.

Further donations are respectfully solicited—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, at the office of the Churchman, 161 Fulton street; or with Jesse Pound, 50 Fourth street.
December 31, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations, for the benefit of the poor:

From a "Churchman," $5; by Thomas C Butler, Esq, from two members of St Paul's chapel, "a Christmas gift, $4;" from H L, $10.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.
Jan. 2, 1845.

This day Published

ENTER INTO THY CLOSET; an admirable devotional work, by the Rev. WILLIAM BERRIAN, D. D., Rector of Trinity Church, New York.

J. A. SPARKS, Churchman's Bookstore,
Jan. 4. 161 Fulton street.

Just Published

FANNY HERBERT and other Tales, by Mrs. Mary N. McDonald. This delightful book for Juveniles contains three highly entertaining and moral stories, and is admirably adapted for Sunday school libraries. Price 50 cents.

HENRY M. ONDERDONK,
Publisher and Bookseller, 25 John st.

☞ H. M. O. has constantly for sale standard Theological works at low prices. Jan. 4—3t

A REPLY to the Speech of Rev. F. L. Hawks, D. D., which he delivered in Philadelphia, October 11th, 1844, before the General Convention of the Protestant Episcopal Church. By JAMES QUARTERMAN, House and Sign Painter.

Also the Protest as presented to the above Convention. Reply 12½ cents.—Protest 12½ cents.

For sale at this office. Jan. 4—4t$

EUSEBIUS'S LIFE OF CONSTANTINE.
Received per last steamer

THE Life of the Blessed Emperor Constantine, by Eusebius Pamphilus; to which is subjoined Constantine's Oration to the Assembly of the Saints, and Eusebius's Oration in praise of Constantine. 1 v 8vo. $2 25. This volume forms the fifth of Bagster's series of translations of the Greek Ecclesiastical Historians of the first three centuries.

Lives of the English Saints, No. 8, St. Wilfrid, Bp. of York.

Do do No. 9, St. German, Bp. of Auxerre, $1 25

Interlinear Heb. and Eng. Psalter, in which the construction of every word is indicated, and the root of each distinguished by the use of hollow and other types, 12mo, $1 75

A new Hebrew-English Lexicon, containing all the Hebrew and Chaldee words in the Old Testament Scriptures, with their meanings in English, 12mo, $1 75. The two above bound together in 1 v, $3 25

Parochial Sermons, by the Rev J. Garbett, 2vs, 8vo. $7 50.

Prælectiones Academicæ Oxonii Habitæ, a Joanne Keble, A. M, 2v 7vo, $5 50

Sermons preached before the University of Oxford, by Henry E. Manning, 1 vol, 8vo, $1 75

Works and Life of St. Cyprian, translated, 3v 8vo $8.

The complete works of the Rev. Joseph Bingham, new edition, with all the quotations, 9v 8vo, $30.

For sale by the Importers,
D. APPLETON & CO., 200 Broadway.

☞ Single copies of Foreign Books imported to order by every mail steamer. Jan. 4.

BEAUTIFUL BOOKS FOR THE HOLYDAYS
JUST PUBLISHED.
By the General Prot. Episcopal S. S. Union.

THE SHADOW OF THE CROSS; *An Allegory.* By the Rev. W. Adams, M. A. From the London edition, with elegant Illustrations from original designs by Chapman.

THE DISTANT HILLS—*An Allegory.* By the same author, and similarly illustrated.

SACRED ALLEGORIES.—*The Shadow of the Cross* and *The Distant Hills* in one volume, with a beautifully engraved title.

THE HISTORY OF OUR BLESSED LORD. *In Easy Rhyme;* with six beautiful lithographic illustrations, and other designs.

EDWARD TRUEMAN, *or False Impressions.*

SUSAN HARVEY—*Confirmation.*

For sale at the Depository, 20 John st.
Dec. 28—tf

SERAPHINE FOR SALE—A Seraphine of excellent tone, new and in good order, will be sold low for cash. Apply at 235 Henry street. Dec 21—4t$

Just received and for sale cheap

DICK'S THEOLOGY; Henry's Christian Antiquities; McKnight on the Epistles; Taylor's Holy Living; Cruden's Concordance.

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
Dec. 14. opposite St. Paul's.

For the Churchman.

To the First-born of my Friend,

On sealing him for Christ with the sign of the Cross.

YOUNG Soldier, take this seal of CHRIST,
The pure and saving name;
And ever let its sacred torch
Burn in thy heart like flame.
With that Great Name, I've mark'd thee, Boy,
At which Archangels bow,
And at the Altar laid on thee
An everlasting vow.

Remember! It is writ in Heaven
In Life's eternal book;
Thy name beneath it is enrolled;
And on it thou shalt look,
If, day by day, till life shall end,
Thy hope and aim shall be
Glory and honor there to win,
In immortality.

Be loyal in thy service, Boy,
To CHRIST thy King alway;
Nor let thy footsteps from the path
Of His commandments stray.
And when thou hear'st His awful Name,
Thy head and heart bow low;
A Christian thou! be not ashamed
That all the world should know!

Be valiant for thy Lord! and when
Thou hear'st the scoffers jeer,
Stand fast! and for thy monarch be
Unmoved in thy fear.
Go armed! thou art a soldier, Boy!
A holy red-cross knight!
Thy panoply upon thee gird!
Be ready for the fight!

Brace well the Truth about thee, Boy!
Thy breast-plate Righteousness!
And, with the Gospel shod, thy feet
Shall tread the path of Peace.
And don the Faith's well-tempered shield,
As some enchanter's spell;
It will from thee aye turn aside
The fiery darts of hell.

With helmet of Salvation crowned,
And with th' Eternal Word,—
The Spirit's two-edged sword,—go forth
To serve thy conquering Lord.
And pray! young Soldier, pray! for prayer
Shall nerve thy feeble arm
With more than mortal strength to fight,
And shield thy soul from harm.

Deny thyself! take up thy Cross!
Lift high the sacred sign!
And let its radiance mild and pure
On all thy journey shine.
Thou art in the world's wilderness,
And dangers thick around;
Thy foes thy footsteps mark for death,
Snares are o'er all the ground.

This day thou art a "burning gem,"
A polished corner stone;
Such, as of old, in prophet's ken
In CHRIST's great temple shone.
Thus ever clear, and pure, and mild,
On the world's darkness shine;
And then where Seraphs burn in Heaven
Thou shalt be *all* divine.

Thou barest on thy spirit, Boy,
The Image of the SON;
Reflecting Heaven and Him that sits
Upon th' eternal Throne.
That Image to thy dying day
Keep undefiled and pure!
And then in yonder realm of light
For aye thou shalt endure.

Aye, thou art GOD's anointed priest,
Though but a child of days—
For we are told that such as thou
Perfect His holiest praise.
Thy heart's an altar, where thy gifts
Of prayer, and praise, and love,
Must ever burn till crowned a priest
With "kings and priests" above.

Thou art the care of Angels, Boy,
Who in yon holy place,
Mid Cherubim and Seraphim,
Behold thy Father's face.
Live then as Angels live—in peace,
In purity and love,—
Live like them, with them *here*; and thou
Shalt live with them *above*.

Thou art an olive, green and young,
Set in CHRIST's garden shade;
Of the True Vine a living branch
By GOD's good Spirit made.
Be fruitful! bear abundant fruit!
For GOD is glorified,
When Christians work as He, who once
Suffered, and wrought, and died;
Yea lives again in Heaven, and works
For us on earth alway.
Work thou my Boy, for soon this life
Will all be passed away.

THY FATHER'S FRIEND.

From the Gospel Messenger.

The Rev. Tillotson Bronson, D. D.

From the Rev. E. E. Beardsley's Historical Discourse, relating to Cheshire Academy.

The sketch of Dr. Bronson's life and character, although deserving a larger space, must necessarily be brief. He was born at Plymouth, Conn., in the year 1762. His father was a farmer in respectable circumstances, and of superior mental capacity. Fond of his own employment, and perhaps not realizing sufficiently the importance of a collegiate education, or not willing to endure the expense of it, he devoted the earlier years of his son to the pursuits of agriculture. But though he could enforce obedience, he could inspire no relish for the business. Amid rural scenes, a taste for science developed itself, and often diverted the attention of the youth from his daily avocation. A respite from the toil of the body usually found him cultivating the powers of the mind. He had no moments to spend in idle amusements, for he employed his leisure in the eager perusal of the few books that chance threw in his way. At the age of eighteen he commenced the study of Greek and Latin, under the direction of Dr. Trumbull of Watertown, during which period as well as during a part of his collegiate course, he taught a school, and thus defrayed, in a measure, the expense of his education. He graduated at Yale College in 1786, and was immediately admitted a candidate for Holy Orders. How high a rank he sustained in point of scholarship, we do not precisely know; but in laborious and faithful study, no one surpassed Tilley Bronson; that being the familiar appellation which he received, and retained long after he became a clergyman. He prosecuted, for a time, his theological studies under the instruction of the Rev. Dr. Mansfield, but completed them under the immediate superintendence of Bishop Seabury, by whom he was ordained deacon, September 11th, 1787, and priest, February 24th, 1787. He spent the first year of his ministry, officiating in the Churches at Stratford, Vermont, and Hanover, New Hampshire. He afterwards went to Boston, and supplied the place of the Rev. Mr. Montague, rector of Christ Church in that city, during his absence in Europe. Soon after his return to Connecticut, he was settled over the Churches at Hebron, Chatham and Middle Haddam, where he was eminently useful, and greatly beloved. In the autumn of 1795, he came to Cheshire and opened a school, as before stated, preparatory to the more complete organization of the Academy. Upon the completion of a new church at Waterbury, the latter part of the year 1797, he was invited to take the permanent charge of that parish, giving three-fourths of his time to Waterbury, and the remaining fourth to Salem. This was a connection to which he recurred in after years with pleasing reminiscences. It was the most interesting field of his parochial duties, and the church during the whole of his rectorship, was united and prosperous. Towards the end of the year 1805, "the high price demanded on all the necessaries of life, and the increasing expenses of his family, obliged him to ask for a proportionable increase of his salary."* This, though advocated by many of the more substantial friends of the Church, was refused, and consequently he took his final leave in a Farewell Discourse, and removed to New Haven, to conduct the *Churchman's Magazine*. He was the editor of that useful periodical, when appointed to the charge of this Institution, and except during the interval that it was published out of the Diocese, he continued to add to his other labors the responsibility of arranging the matter and superintending the press. The volumes edited by him, are the most interesting and valuable of the whole series, and form a lasting proof of his ability and learning, both as a scholar and divine.

Dr. Bronson never was considered an eloquent preacher; but his sermons were always well written and carefully matured. He was more learned than elegant—more argumentative than pathetic. His elocution was indifferent, so much so that from another's lip, his productions would have appeared of another character. The sensibilities of his heart were of the tenderest kind, and he would often weep like a child while reading publicly those appointed lessons of the Church that detail the history of Joseph and his brethren. As a scholar, his reputation was deservedly high. He was profound and correct, without being brilliant or polished. His love of the classics increased with his years, and the glow of enthusiasm into which he would kindle, while commenting upon beautiful passages in Homer or Virgil, often transported him like Priam's zeal for fallen Troy, beyond the necessities of the occasion. But his favorite studies were Mathematics and Natural Philosophy: and to these he would devote himself for hours, unconscious of external things, and unmindful of his bodily comfort. He delivered to his pupils a series of lectures on the rise and progress of the *Manual Arts*, which, begun at an earlier period of his labors as an instructor, were perfected as the advancement of science and his own researches furnished materials. Detached parts of these lectures appeared in the *Churchman's Magazine*; and so highly were they esteemed by his pupils, that the project was once suggested of securing the publication of the whole series.

Dr. Bronson was chosen a member of the Connecticut Academy of Arts and Sciences, about the time of his election to the office of Principal; a few years after, the degree of Doctor of Divinity was conferred upon him by Brown University. His influence in the councils of the Diocese was uniformly prominent, and "for twenty years, just one half of his clerical life, he was honored with the confidence of the Convention in their choice of Standing Committee." He held other offices of honor and responsibility, to all of which, the infirmities of old age, and the ravages of disease, forced him to decline a re-election in June, 1826. He then addressed an affecting letter to the Convention, from which I make the following extract:—

"Next October will complete forty years that I have been in the ministry. During the whole of which time I have been blessed with such a measure of health as never to have been absent from Convention through bodily indisposition; rarely from any other cause; and never more than on three or four occasions, from the public service of the Church, until within a few week past. At this time, there is but one clergyman† in these states, whose letters of orders, from the American Episcopate are dated earlier than mine. During twenty years past, just one half of my clerical life, I have been honored with the confidence of the Convention in their choice of Standing Committee. It is thus full time I should wish to retire from the trust. To this, I am loudly admonished, by increasing years, and more by a bodily infirmity which threatens to render me incapable of discharging the incumbent duty."

* Churchman's Magazine, vol. iv. old series, 174.

† Rev. Ashbel Baldwin,‡ who still lives, a connecting link between the past and the present. The first ordination held by Bishop Seabury in this country, was in Middletown, Conn., August 3d, 1785. *Four* persons were ordained, and Mr. Baldwin was one of the number.

‡ Mr. Baldwin is yet living at Rochester, in this State, nearly ninety years of age.—*Ed. Mess.*

Earl of Powis and the Welsh Bishoprics.

A good deal of speculation has been occasioned, during the last few days, by the riding to and fro of Queen's messengers, between Downing street and the seat of the Earl of Powis; so much so, indeed, that a correspondent of *The Times* fancied that his Lordship was about to be appointed Viceroy of Ireland; but *The Standard* solves the mystery, by announcing that "Her Majesty has been graciously pleased to confer the Garter, vacant by the death of the late Duke of Grafton, upon the Earl of Powis." A fortnight ago we stated that an offer of this distinction had been made to the Noble Earl, but that it was clogged with conditions relative to the *vexata questio* of the Welsh Bishoprics, which caused the Champion of the Church in the principality to decline the honor. May we venture to argue, from its tardy acceptance, that Ministers have abandoned their former views upon this subject; or is it merely left an "open question" between them and Lord Powis? Time will soon show. —*Chester Courant.*

Funeral of Dr. Abercrombie.

The funeral of this eminent physician and excellent man took place on Wednesday, from his residence in York Place. Although it was the wish of his family that it should be strictly private, the application for leave to attend it were so numerous as to render it necessary to extend to a considerable degree the arrangements in order to afford an opportunity of paying a tribute of respect to one of our most illustrious citizens by those whose esteem and affections he so largely possessed. On leaving York Place, the procession consisted of the hearse and eighteen mourning coaches, besides a great many private carriages, amongst which we observed that of her Grace the Duchess of Gordon. On arriving at North St. Andrew street, the Free Church Presbytery of Edinburgh, and the Commission of the Free Church, joined the procession, the members walking four deep, with Dr. Chalmers as moderator of the Presbytery, and Mr. Gray as moderator of the Commission, in the rear. On reaching No. 119 George street, the Royal College of Physicians, and the Royal College of Surgeons, amounting to about 150 gentlemen, met the funeral, and preceded it, four deep, the surgeons in front, having their president, Dr. James Simson, walking behind the members, and the physicians, in like manner, having their president, Dr. Robert Renton, walking in the rear. On reaching the gate of the West Churchyard, these public bodies opened up right and left, and stood uncovered, allowing the body, mourners, and friends to pass between their ranks, after which they followed the procession to the grave in reversed order, having their respective office-bearers in front. In addition to those immediately attending the funeral, there were great crowds of the community waiting the arrival of the procession throughout the streets, evincing the esteem in which the deceased was held by all classes. The whole ceremonial was one of a quiet unostentatious character, and reminded us strongly of what took place on a like occasion, when the mortal remains of the late Rev. Dr. Andrew Thomson, one of our greatest men, who was also in a moment called from time to eternity, was conveyed to the tomb.

Preaching.

In this act we include, not only the sermons which are composed by private men, but authorised Homilies and Exhortations, such as the invitations of our Church to Prayer and to Communion. We have no intention of pressing it as essential. The following remarks will refer chiefly to preaching, commonly so called; for the reading of the Scriptures is, as Hooker has well shown, preaching, in its best and truest sense.* It may happen, too, that cirumstances require the prohibition of, or prevent the practice of preaching at particular seasons.† Still, this will be the exception; and, generally speaking, the Church has the power to add preaching, in the common sense of the word, to her Liturgy. And if she has this power generally, we cannot doubt that preaching ought generally to be supplied. For if the Church constructs her Liturgy upon an order of doctrines and of facts, the mass of mankind will require these facts and doctrines to be explained to them in a more hortatory and didactic manner than prayers and Scriptural selections are able to do. Besides, varying as are the manifestations of human character, and fluctuating as are the requirements, virtues, and vices of different ages, something is demanded which shall adapt the universally applicable principles of Revelation to the circumstances of the day. It is true, that Scripture contains supplies of instruction and exhortation, comfort and reproof, for every age and individual; but particular circumstances, and often the very circumstances which make the understanding of the word peculiarly necessary, render the person who needs the medicine unable to receive it; incapable of understanding its true bearing, and its applicability to himself. Hence the need of the prophetical office to the Church; which is not merely to teach that such and such things are the duties and doctrines once delivered to the saints, but that they are true to every individual; capable of universal application; and of becoming every thing to every one, who is enabled rightly to divide the word of truth, under the guidance of the Church. Catechetical instruction is intended to be included in the preaching which we desire; and this will of course supply much, but not all, of that which is the great desideratum in preaching, unless it becomes preaching itself. For unless catechising pass into exhortation, and thus lose its own character, it can never be a substitute for the analysis of motives; the manifested sympathy with, and knowledge of the position and wants of every heart; the authoritive censure; the earnest invitation; the historical and biographical exemplification, which are the essence of good preaching.

Indeed, the very power which men have received of being worked upon to action by hearing; and that, not by hearing only what is most excellent and true, but that which is addressed to themselves in their very then position, and is purposely suited to present feelings and circumstances, warns us that we may never neglect so great a means of influencing them to the adoption of, and obedience to, the truth.

It is true, that the Spirit of God made the preaching of the Apostles effectual; and that their words, once inspired, are still so, and are still preaching by the Spirit. But it is also true, that much of its first effects may be reasonably attributed to its adaptation by that very Spirit to the peculiarities of the hearers; and to their being made to feel, by His gracious compliance with their frailties, that to themselves especially were those words addressed; that the truths to which they listened were the very expressions of things which had again and again flashed across their minds in ideas which they could not embrace nor cause to stay; that they were the very words which could find a home in their own peculiar feelings and position; and which could incarnate themselves by action in their whole lives.‡

The consideration, then, not of the Apostles' practice only, but of the results of that practice, should make us have a very great regard for the office of preaching; and it will be a grievous want of faith, both in the preacher and the congregation, which shall lead either of them to think lightly of the ordinance, on the ground that inspiration has ceased. Such a notion is a presumptuous and infidel denial of the grace of Orders, and of the indwelling of the Spirit in the hearts of all God's children.§ Certain as it is, that our preaching is no longer safe from error, poverty, and worldliness, it is equally sure, that every man is in a sense inspired to do the duties of his calling; and that in an especial and peculiar manner, the "gift, which is in" the Ministers of God, may be stirred up by prayer to an effectual influence over the hearts and minds of priests and people.

Whoever chooses, in the face of these and such considerations as have been often urged, to undervalue preaching, does so in the face of primitive practice. In the early Church it was, at one time, not less frequent than with us, but rather more so. Daily sermons at some seasons, and two or three in one assembly, were not uncommon; and the most eminent saints and doctors were the greatest preachers.‖ It is not, however, to be wondered at, that some of our countrymen should have been led to regard this ordinance with suspicion, from their observation of its lamentable abuse. The prayers of our Church have been too often either preached or disregarded; the notion of Service has been well nigh lost; and assemblies for the purposes of prayer and praise have almost ceased. They however who desire to see the Services of the Church restored, must be most cautious not to depreciate any portions of it themselves. Contempt of sermons on the part of Churchmen, besides being unwise, uncatholic, and presumptuous, is as sure to produce in those without, a contempt for prayers, as the error of the latter has tended to produce the reaction which is now influencing their own minds. An earnest study, however, of the Homilies of St. Chrysostom and St. Augustine would do more than any thing else to remove such erroneous impressions, and to support the Liturgical, as well as general, use of sermons. We say Liturgical, because the preaching of these men was, as we have before intimated, little more than expositions and rubrics of their prayers and praises and Eucharistic acts.

It is not necessary to add any thing more, except that preaching should confine itself to important subjects, and should be kept in strict harmony of doctrine and tone with the Liturgy, to which it is joined.¶—*Theologian.*

* Eccles. Pol. lib. v. c. 19.

† Either times of heresy or alarm, or want of qualified preachers, may occasion a suspension of individual preaching. Thus Presbyters were forbidden to preach in the Alexandrian Church after the Arian heresy.—Bingham, lib. ii. c. 3. sect. 4; lib. xiv. c. 4. sect. 3. So also want of preachers made sermons scarce in country villages in the time of Chrysostom. —Ibid. sect. 9. And in our own land after the Reformation, a few itinerant licensed preachers supplied all England, except the Cathedrals, Universities, &c.—Hence the Books of Homilies. The reader is aware, that the word which we translate preaching, is in the original, "proclamation;" and, nine times out of ten, means nothing more in the Bible, than the announcement of salvation by faith in Christ; which the Church does in every prayer and psalm, by Scripture, by the Creeds, and by her very service.

‡ St. Paul's Sermon on the Areopagus, and the kind of teaching alluded to in 1 Cor. ix. 20—23, are to the point.

§ See Bishop Beveridge's admirable sermon before quoted on "Christ's presence with His Ministers."—See also, Bingham, Antiqq. lib. xiv. c. 4. sect. 12. Also "Kingdom of Christ," part ii. c. 4. sect. 5.

‖ Bingham, Antiqq. lib. xiv. c. 4. sects. 6—8. In proof or the latter part of the assertion, the following few instances will suffice. Origen, Cyril, Chrysostom, Augustin, and, at a later period, St. Bernard.

¶ Bingham Antiq. lib. xiv. c. 4. sect. 18.

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April 6, 1844.—yly

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November 9—tf

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